The Churchman.

VOL. XXIV, No. 52.] "The Church of the Living God, the Pillar and Ground of the Truth." [WHOLE NUMBER 1249.

JOHN HECKER, PROPRIETOR. NEW-YORK, FEBRUARY 24, 1855. { AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH.........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................... 8½ " 5 "
CHURCH OF THE NATIVITY.................. 9 A. M.
CHURCH OF THE ANNUNCIATION........... 9 "
[Sunday services, 10½ A. M. and 3 P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
on Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............ 9 "
CHURCH OF THE HOLY INNOCENTS.......... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn.............. 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS....... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,....... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Daily Services in Lent.

Emmanuel Church and St. George the Martyr, corner of Thompson and Prince streets, at 8¼ A. M. and 3½ P. M.

In St. Clement's Church, at 9 A. M. and 4½ P. M.

CALENDAR FOR FEBRUARY.

25. First Sunday in Lent.
28. Ember Day.

MARCH.

2. Ember Day.
3. Ember Day.
4. Second Sunday in Lent.
11. Third Sunday in Lent.
18. Fourth Sunday in Lent.
25. Fifth Sunday in Lent.
THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Ember Day, Friday, March 2, A. M. St. Luke's, Catskill. [Ordination and Confirmation.]
Second Sunday in Lent, March 4, A. M. St. George's Chapel, Beekman street, New York. [General Ordination.]
E. St. John the Baptist, New York.
Third Wednesday in Lent, March 7, E. Transfiguration, New York.
Third Friday in Lent, March 9, P. M. Intercession, Carmansville, New York.
4th Tuesday in Lent, March 13, A. M. Northern Convocation, Troy.
4th Thursday in Lent, March 15, A. M. Christ Church, Rye. Cons'n.
4th Friday in Lent, March 16, E. Calvary, Williamsburgh.
4th Sunday in Lent, March 18, A. M. Christ Church, Williamsburgh.
P. M. St. Paul's, Williamsburgh.
E. St. Mark's, do.
Fifth Sunday in Lent, } March 25, A. M. St. Thomas's, New York.
Annunciation B. V. M. } P. M. St. Luke's, do.
Sixth Wednesday in Lent, March 28, E. Christ Church, Brooklyn.
Sixth Friday in Lent, March 30, P. M. Ascension, Green Point.
Sunday before Easter, April 1, A. M. Ascension, New York.
E. Holy Trinity, Brooklyn.
Monday before Easter, April 2, E. St. Luke's, Brooklyn.
Tuesday before Easter, April 3, E. General Theological Seminary.
Wednesday before Easter, April 4, P. M. Good Angels, Brooklyn.
E St. Mary's, do.
Thursday " " 5, E Holy Innocents, New York.
Good Friday, April 6, A. M. St. George's, New York.
E. Grace, Brooklyn Heights.
Easter Even, " 7, E. Holy Communion, New York.
Easter Day, " 8, A. M. Epiphany, New York.
E. All Saints, "
First Sunday after Easter, April 15, A. M. St. George the Martyr and Emmanuel, New York.
P. M. Zion, New York.
Tuesday, April 17, A. M. Trinity Chapel, New York. Consecration.
Second Sunday after Easter, April 22, P. M. St. Mark's, Brooklyn.
E. Grace Church, Brooklyn Heights. Anniversary of Brotherhood.
Third Sunday after Easter, April 29, A. M. St. James's, New York.

⁂ Other Appointments will be made, in the city of New York and the immediate neighbourhood, during March and April, if requested by Rectors of Parishes.

Lent Services.—There will be a course of Sunday Evening Services during Lent, on "The Seven Chief Sins," by several of the clergy of the city, at the Church of the [illegible] seventh street, near Broadway.

Lent Sunday Evening Services.—The Church of the Holy Apostles, corner of Ninth Avenue and Twenty-eighth street, will be open for Divine Service every Sunday evening during Lent, at 7½ P. M.

Trinity Parish—Lent Services.

In addition to the usual Services on Sunday at 10½ A.M. and 3½ P.M., as follows:

TRINITY CHURCH—Daily—9 A.M. and 3 P.M
ST. PAUL'S CHAPEL—SUNDAY EVENING—7½; Lecture.
—WEDNESDAY—11 A.M., Lecture; and 4 P.M.
—FRIDAY—11 A.M., Lecture; and 4 P.M.
ST. JOHN'S CHAPEL—Daily—10 A.M.; Lecture on Wednesday.
—WEDNESDAY—4 P.M.
—FRIDAY—4 P.M., Lecture.

Western New York.—We learn from the *Gospel Messenger*, that at a meeting of the Standing Committee on the 13th inst., the Rev. Wm. T. Gibson, and the Rev. Andrew Oliver, were recommended to the Bishop for Priests' Orders, and that Mr. Jedediah Wilson, was recommended as a Candidate for Holy Orders, under the Canon of 1853.

There is what we trust may be truly considered a Church institution in this diocese, and one magnificently endowed, whose affairs, we rejoice to learn, are at present in the highest degree of prosperity. We allude to the De Veaux College at Niagara, the following account of which we find in a recent number of the *Buffalo Courier*:

> The property originally willed for its establishment was, at the period of gudge De Veaux's decease, estimated to be worth from $100,000 to $125,000. The active supervision of the estate was devolved by the Trustees, upon Elijah Ford, Esq., of this city, through whose careful and well directed efforts, it has been so managed, that after having paid debts and legacies to the amount of about fifty thousand dollars, there now remains in the hands of the Trustees personal estate to the value of $105,000 and real estate valued at $70,000; making a total of $175,000, exclusive of the domain of the Institution, consisting of three hundred and thirty-four acres, which is to remain for ever as the property of the government of the College. When the hand of taste shall have done its work on these grounds, when the buildings to be devoted to the instruction of those whom Providence has deprived of their natural protectors, in the principals of science and the faith of the Episcopal Church, shall have reared a fitting monument to the memory of the benevolent founder, will have been erected—a monument which will gather sacredness as youth entering within its shade, go forth men, educated to reverence the virtues and emulate the character of him whose name will be written indelibly upon the walls and spring up in perennial freshness from the lawns that surround the De Veaux College.

Massachusetts.—The Bishop of the diocese presided at the monthly missionary meeting on the evening of Sexagesima Sunday, in Trinity Church, Boston. After appropriate devotions, addresses were made by the Rev. Messrs. Mason, Irwin, and Fales, and by the Bishop of Iowa, and the Bishop of the diocese. From the report in the *Christian Witness* we learn—

> The Bishop of Iowa dwelt upon the necessity of self-denial among Christians, that they might be able to contribute more liberally for the extension of the Gospel. He alluded to the great expensiveness of those indulgences by which so many professing Christians identify themselves with the world, and the comparatively little that is given for the cause of Christ. According to an estimate, made a short time since, of the Episcopal population of this country, he said that only about six cents per year was given, on an average, by each person for the support of our general missions. The true correction for all this, he said, could only be found in a deeper personal piety and a truer enjoyment of religion among all the members of our Church. The Bishop alluded with deep feeling to his associations with the Diocese, where he first took the solemn vows of a minister of Christ, and where he had engaged in his earliest labours. He pointed to the memorial of Bishop Griswold, which adorned the walls of the church in which they were assembled,—gave expression to his great reverence and affection for that holy man, and professed his earnest determination to follow the high example which Bishop Griswold had set, in that new and important office to which he had been called. He presented the strong claims of that promising field to which he has devoted his life, and his impressions as to the great work which we have to do in the West.

The meeting was closed by the Bishop of Massachusetts with an earnest address, especially enforcing the remarks which had been made by the Bishop of Iowa.

Connecticut.—We see it stated that the Rev. Dr. Croswell, of New Haven, recently preached his fortieth anniversary discourse. The Church, it is remarked, was first organized in New Haven in 1755—one hundred years ago. When Mr. Croswell made his second annual report at the Convention, the communicants numbered 200. The number of families when he assumed the rectorship was 130. For the first 33 years of his rectorship, and reaching to the time when the two parishes of New Haven and West Haven were separated, there are recorded 2,439 baptisms, 743 marriages, 1,786 burials; and since that period, the register of Trinity parish shows 279 baptisms, 169 marriages, 306 burials.

New Jersey.—On Monday, the 19th of February, the Bishop made his first visitation to the new Mission, at Woodbury, when twelve persons were confirmed in "the upper room" occupied by the congregation. Morning Prayer was said by the Rev. Messrs. Boggs and Bartlett; the Rev. William Herbert Norris, the Missionary, read the Preface, and the Bishop preached.

Pennsylvania.—The Standing Committee of this diocese have signed testimonials on behalf of the Rev. Edward L. Lycett, Deacon, applying to be recommended for admission to the Holy Order of Priests.

It is stated that through the efforts and liberality of some devoted members of the Church, the means have been nearly collected for the erection of a church in Media, Delaware county.

Maryland.—On Septuagesima Sunday, the Bishop of the diocese held a Confirmation in St. Michael's, the church erected on the grounds of the Hannah More Academy. Several of the neighbouring clergy were present on the occasion. The Bishop preached an appropriate sermon, and confirmed eight persons, seven of whom were pupils of the Academy. The Holy Eucharist was administered by the Bishop, assisted by the Rev. Dr. Rich.

Virginia.—The second part of the Bishop's Pastoral Letter to the laity is given in last week's *Southern Churchman*. It thus opens,—

> I come now to the second thing proposed, viz: the division of the Church into male and female, and the consideration of the duties belonging to each. Here again the proneness of human nature to shrink from duty is most apparent in both of these divisions, but especially in the former. A most startling and deplorable fact presents itself on our first entrance upon the subject. It is the immense disproportion between the number of male and female professors of religion. The ministers of God see it and mourn over it, whenever they administer the Lord's Supper. The Bishops do the same when the rite of confirmation is performed. The number of females on these occasions is often double, treble, yea, quadruple that of the males. I have administered the rite of confirmation to thirty persons, only one of whom was a male. I have often done it to a smaller number, when there was not one male. It is to be feared that the disproportion between the professors in the two sexes, is but a just representation of the difference in religious character.

He grapples with the infidel argument that this is the effect of weakness and credulity, [illegible] prevalent among the female than the male sex; and he shows that "the history of the two sexes, as found in the Holy Bible, is opposed to the doctrine that woman is the religious being, man the irreligious, woman the active, man the passive one in the Church of God." He then strongly enjoins upon men the bounden duty of a religious life, and of being an example therein to both their wives and children—taking occasion to insist on the necessity of dutiful subordination in their social relations of life. He thus concludes:—

> It will be plainly perceived, from what I have addressed to both sexes, that while I deem it woman's most bounden duty to be in subjection to the man, to love, honour, and obey their husbands, as promised in the solemn vows of the matrimonial service, which are taken from God's own word, yet am I far from adopting as sufficient, the sentiment of the great English Poet, who says of the husband's will or law:
>
> "To know no more,
> Is woman's happiest knowledge, and her praise."
>
> I would go to far higher authority, to one whose prose and poetry were both from Heaven: from the pen of Solomon, would I take my sketch of the perfect woman, "whose price is above rubies." I would describe her as one "the heart of whose husband doth safely trust," "for she will do him good, and not evil, all the days of her life." As one "whose children will arise up and call her blessed." As one, on whom rests the blessing of the poor and needy, for "she stretcheth out *her hand* to the poor, yea, she reacheth out *her hands* to the needy." As to her diligence, "she looketh well to the ways of her household, and eateth not the bread of idleness." As to her speech, "she openeth her mouth with wisdom, and in her tongue is the law of kindness." And, as to her God and religion, "Favour is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised.' Amen and Amen.

South Carolina.—At the Convention of this diocese, last week, a new canon was passed for the trial of clergymen. The main features are, that it provides for selecting the members of a court in a manner similar to that in which juries are chosen in civil courts. The names of twelve Presbyters are to be drawn by a child from a box; a right of challenge is allowed, and this constitutes the Court. Lay Assessors also may be called in as advisers of the Court from the legal profession. The canon was passed, after many minor amendments, with only two dissenting votes among the Clergy, and unanimously among the Laity.

Indiana.—The Bishop has been holding visitations at La Porte and Wishawaka. At the latter place there was a meeting of the Convocation, and the necessary business, chiefly relating to the missionary work, was transacted. St. John's Church, Bristol, was appointed as the place for the next semi-annual meeting, the day to be determined by the Bishop. The Bishop, during the next few days, visited Elkhart, a missionary station, and St. John's, Bristol,—at the latter, on Septuagesima Sunday, he preached and administered the Sacrament of the Lord's Supper, in the morning; examined the children in the Catechism after Divine Service, and preached again, in the evening.

THE CHURCH ABROAD.

England.—Convocation was to assemble on the 6th inst. Some anxiety was felt as to the attitude a new Premier might hold himself in, respecting its continued deliberations on the important reports of the Committees.

It was rumoured that the Bishop of Bath and Wells had refused to sign the Letters of Request, necessary for prosecuting Archdeacon Denison, according to the the usual routine of proceeding; and it was said that the only remedy was a *mandamus* to compel the Bishop's signature (which would probably not be granted), or the Archbishop would be obliged to carry on the prosecution personally.

A petition has been presented in the House of Commons from the members of the Bath Church of England Association (a low Church body) for a revision of the Book of Common Prayer.

The funeral of Archdeacon Hare took place at Hurstmonceux. The deceased was Archdeacon of Lewes, one of her Majesty's chaplains, vicar of Hurstmonceux, and a Prebendary of Chichester Cathedral. In him the Colleges of St. Nicolas, Shoreham, and St. John's, Hurstpierpoint, have lost a firm and consistent friend. The bells of both institutions were tolled during the hours of his funeral, in respect to his memory.

Dr. Selwyn, Bishop of New Zealand, had not yet taken his departure from England for his distant diocese, but was expected to do so in the course of a few days.

We learn that an association has been formed for the improvement of Church music in the diocese of Durham. The society entirely disclaims all attempt at interference in the mode of conducting the musical portion of the service in any church; its object being only to assist, as far as may be, in order that whatever music is used may be as well done as possible.

It is stated that at Manchester a memorial was in the course of signature to the Bishop of the diocese, calling upon his lordship to exert his episcopal authority and influence "to promote obedience to the law and the performance of a plain Christian duty in having public prayers read daily, at hours convenient for the people, in all the churches in this parish, or such of them to which your lordship may deem it proper in the first instance to limit such requirements; and that your lordship will be further pleased to order that all churches may be left open during times at which service is not being performed, in order that all who wish may resort thither for private prayer.

Scotland.—The journals record the loss of one of the Church's most zealous and important members. The Right Rev. David Low, D.D., LL.D., formerly Bishop of the United Dioceses of Ross, Moray, and Argyll, died at the Priory, Pittenweem, on Friday evening, January 26, 1855, at the advanced age of eighty-six, and in the sixty-eighth year of his ministry, having been born in Brechin, in November, 1768, and ordained Deacon in December, 1787. The late Bishop had been more or less prominently concerned in all the important transactions which have so materially changed the position of the Scottish Episcopal Church, during the last sixty-five years. Even in the preliminary arrangements for procuring the Repeal of the Penal Laws, in 1792, he had a part as a delegate, by proxy, to the Committee appointed by the Church to promote that object. Subsequently, he was actively engaged in measures for securing the Regium Donum for the poor Clergy of the Church, and in the movement which resulted in the important, though still unsatisfactory Act of 1840. In the elevation of Dr. Luscombe to the Episcopate also, Bishop Low took an active part, anticipating probably from that step more beneficial results than actually ensued. But the principal act of his life, perhaps, was the separation of Argyle and the Isles from the other portion of his united charge, and their erection into a distinct Diocese, to effect which Bishop Low nobly devoted no less a sum than £8,000 toward the endowment of the See. With respect to his own ministrations, the deceased Prelate was ordained to the charge of a congregation in Perth, from which he was removed, in 1789 or 1790, to Pittenweem, where he has continued to reside ever since, esteemed and beloved—even those who were least favourable to his Ecclesiastical opinions. In 1819 he was elected Bishop of Ross and Moray, and continued actively engaged in the duties of his sacred office till 1851, when increasing infirmities rendered it desirable for him to resign the somewhat onerous responsibility attached to a distant and scattered Episcopal charge The last few years of his life have been spent, accordingly, in quiet retirement, taking part occasionally in the sacred Services of the Chapel of which he had so long been chief Pastor; and, till recently, enjoying the social intercourse afforded him by a choice and beloved circle of his more intimate friends. So recently as Christmas day (1854), he assisted in the celebration of the Holy Communion, with much animation and delight. But this was his last attendance on the Public Services of the Church. In the following week he became evidently indisposed; and from that period gradually sank, suffering comparatively little pain, but growing weaker and weaker, till, after only six days' confinement to his bed, he literally "fell asleep," on Friday evening, the 26th of January.

The Scottish *Ecclesiastical Journal* gives some interesting statistics illustrative of the progress and prospects of the Scottish Church on entering upon a new year. During the year just past—

> Eight deacons have been advanced to the priesthood, and two candidates for holy orders have been ordained deacons. The whole, with one exception, received their training at Trinity College, Glenalmond. Six new churches have been consecrated, viz., one in each of the dioceses of Aberdeen, Edinburgh, Argyll, Brechin, Glasgow, and Moray. And in addition to these, five new churches have been opened, or missions formed in places previously unoccupied, viz., one in each of the dioceses of Edinburgh and Argyll, two in Glasgow, and one in St. Andrew's.

THE WORLD AT HOME.

PREVENTION OF ACCIDENTS ON THE CITY RAILROADS.—The Mayor of this city, having had his attention directed to the frequency of fatal accidents upon the City Railroads, has transmitted to the Common Council the draft of an ordinance for the prevention of disasters. The remedy which he proposes is the construction of gates upon each side of the car-platform, to prevent passengers from jumping on the cars while they are in motion. Drivers of cars are also to be required to stop for every passenger; and omnibus-sleighs must be provided with fenders.

STEAM FIRE ENGINE.—The trial of a steam fire engine took place in this city on Saturday, in front of the City Hall, in the presence of some ten thousand persons. Its performance was satisfactory.

NEW TRIAL IN THE OPERA LIBEL CASE.—In the celebrated case of Fry vs. Bennett, of the New York *Herald*, in which the former recovered $10,000 damages for an alleged libel, the Superior Court on Saturday ordered a new trial.

HARLEM RAILROAD FRAUDS.—In the New York Supreme Court judgment has been given against Alexander Kyle, Jr., for $206,550, being the par value of the stock in the Harlem Railroad fraudulently issued by him.

ECLIPSES.—On the evening of Wednesday last, the 21st inst., the planet Uranus was eclipsed; the phenomenon was visible nearly or quite throughout the United States. On the 18th of April the planet Venus will be eclipsed. It will be visible only in the Northern and some of the Middle States, as in the Southern, Venus will pass to the South of the moon.

CULTIVATION OF THE VINE.—Mr. E. A. McKay, of Naples, Ontario county, New York, writes to the *Horticulturist* that he raised from one acre of land *eleven thousand* pounds of Isabella grapes, over *five and a half* tons. Isabellas commanded readily in our market last Fall twenty-five cents per pound. At that price the produce of this single acre would have brought $2750; at only twenty cents, they would have brought $2200.

FALL OF RAIN.—Professor Caswell, of Brown University, furnishes the *Providence Journal* with a meteorological table for January, by which it appears that the quantity of rain which fell last month was 6.45 inches. The average fall for January for twenty-four years being only 2.94 inches.

EARLY SALMON.—Two fine salmon, weighing 32 lbs., the first of the season, were caught a few days since at Veazie, Me., and forwarded to the Revere House in Boston.

LIBERAL BEQUESTS.—We understand that Mr. Ansell Pratt, late of North Weymouth, Mass., among other bequests left the following: American Bible Society, $5000; Massachusetts Home Missionary Society, $5000; Massachusetts Bible Society, $3000; American Tract Society, $2000; and the residue of his estate, probably $8000, to the American Board of Commissioners for Foreign Missions.

CHRISTIAN VIEW OF BANKING.—In a late number of the *Indianapolis* (Ind.) *Daily Sentinel*, we find an advertisement to the effect, that the Introductory Lecture of the season before the Young Men's Christian Association of that city was to be "a Christian view of Banks and Banking."

RAIL AND RIVER TRAVELLING.—It appears that the Railroads have suffered considerably from the freshet. There has been a break in the Essex Road at North Andover of two hundred feet long and twenty feet deep. Passengers are conveyed round in stages. The Lowell and Lawrence Road has been impassable for some days. The Boston and Maine Road was badly damaged at Haverhill,—a small bridge having been swept away over which it crossed. The navigation of the Sound is now open; and the Hudson is also free from obstruction. We learn from Louisville that the navigation on the Lower Ohio has been resumed, and boats are leaving for New Orleans. Mail packets for Cincinnati had also resumed their trips.

GREAT CONFLAGRATION AT GRENADA, MISSISSIPPI.—This town has been almost totally destroyed by fire. About sixteen stores—all but two—the Grenada Hotel, a large livery stable, together with seven other buildings, are all a heap of smouldering ruins. The fire is suspected to be the work of some incendiary. The whole number of houses consumed, is about thirty-six; and there was very little insurance on them or any of the goods contained in them.

THE ALMS HOUSE INSITUTIONS.—The following is the regular weekly statement of the number of inmates in the respective institutions, on Saturday last:—Bellevue Hospital, 780; Lunatic Asylum, 561; Alms House, 1448; Penitentiary, 485; Penitentiary Hospital, 495; Work House, 1120; Small Pox Hospital, 2; Randall's Island, 925; do. do. Hospital, 237; City Prisons, 316; Coloured Home, 313; do. Orphan Asylum, 180; Children at Nurse in the city, 182. Total, 7,064. Admitted, 981; Died, discharged, &c., 1012. Decrease, 31.

NUNNERIES AND ROMAN CATHOLIC SCHOOLS.—The Massachusetts House of Representatives has instructed its committee on the judiciary to consider the expediency of reporting a bill "Making convents and nunneries and Roman Catholic Schools as open and free to public visitation and inspection as Protestant institutions."

COUNTRY EMPLOYMENT FOR THE DESTITUTE.—A great many unemployed and destitute labourers have within the last few days, been sent from this city, to work in different parts of the country. On Tuesday we learn, fifty men were sent to Schuylkill County, Pa., by the American and Foreign Emigrant Protective and Employment Society, beside a number of others to other sections. Orders for large numbers are on hand and pressing applications are made by persons out of employ, but the want of funds limits the Society's usefulness in this way.

THE WORLD ABROAD.

Great Britain.—The motion of Mr. Roebuck, in the House of Commons, for inquiry into the conduct of the war, was carried by a majority of 157, in a house of upward of 450 members. This being naturally a vote of want of confidence, the Ministry immediately resigned. The Queen thereupon sent for the Earl of Derby, and requested his assistance in the formation of a [illegible] and held consultation with some of his particular friends. Next morning, as early as eleven o'clock, the Queen arrived in town from Windsor. About ten minutes afterward, Lord Derby arrived at Buckingham Palace, and remained in audience with her Majesty for about an hour and a half. His Lordship then proceeded to Lord Palmerston's, and was closeted with his lordship for some considerable time. Lord Derby, after leaving Lord Palmerston's, returned to his residence, at which place his general supporters were called together. Next day, Lord Derby having found it impracticable to form such a Ministry as he thought would be effective, the Queen sent for the Marquis of Lansdowne, who undertook to negotiate with Lord Palmerston, Earl Grey, and others.

His Royal Highness the Duke of Cambridge has arrived in London from the Crimea. Upon disembarking at Dover, he proceeded to the Ship Hotel, and soon afterward the Mayor and Corporation, accompanied by some of the leading residents of the town, proceeded thither for the purpose of offering His Royal Highness an address congratulatory of his return to England. The address having been read by the Town-clerk, the Royal Duke replied in grateful terms.

It appears that the subscriptions of the city of London alone to the Patriotic Fund amount to £77,221.

It is stated that up to the 1st of December the Admirality had expended £6,793, in the maintenance of Russian prisoners of war.

The Lord Chamberlain of her Majesty had made a gift of 3,000 bottles of Scotch whiskey, and two tons of of potted meats, for the Highland Brigade serving in the Crimea, the 79th and 92d Highlanders, which have been just shipped for Balaklava. A further shipment of medical comforts and necessaries for the British hospital at Scutari, had taken place from the Tower Stores, including kettles, sick-ward furniture, tea and coffee-pots, mills to grind coffee, &c.

The papers report that the authorities at Woolwich have had under trial a vehicle constructed to meet the great difficulty at Balaklava—the transport of cannon over mud. The cannon is slung under a pole resting between two high wheels, which, as they revolve, lay down a block or paddle, surmounted by an iron rail, and dovetailing at its extremity with a succeeding block, continuing the line. Thus the carriage lays down its own railway as it progresses, while the sleeper from which it recedes acts as a lever, and lifts up the wheels from the bed of mud.

The Lords of the Admiralty had issued an order to all the dockyards for the whole of the ships now under repair, which formed part of the Baltic fleet of 1854, to be expedited in their refitment, as they are required to be ready for service by the end of February, and to assemble in the Downs by the first week in March, where it is deemed probable the fleet will be inspected by the Emperor and Empress of the French, *en route* from France to England.

Preparations were making for forwarding a number of wooden huts to Heligoland, where Her Majesty's Government are about to establish a military camp and depot to enrol men for the Foreign Legion.

Accounts had been received, that the Viceroy of Egypt was making preparations for the passage through Egypt of the 10th Hussars, who are expected at Alexandria from Bombay, on their way to the Crimea. His Highness insisted upon bearing the whole expense himself, and had appointed a Pasha to administer to all the wants of the officers and men.

The death is announced of Joseph Phillimore, Esq., Regius Professor of Civil Law in the University of Oxford, Chancellor of the Diocese, a Deputy-lieutenant of the county of Oxford, and one of the Busby Trustees. In the discharge of his duty as Regius Professor, his speeches on presenting Warren Hastings, after the peace presenting the Allied Sovereigns, and at the Duke of Wellington's installation on presenting the distinguished men who attended that illustrious personage, give his name historic interest.

The report of the Registrar-General was still very unsatisfactory with regard to the state of health in the metropolis. The last week 1,630 persons died; a number which is 418 above the corrected average of previous years.

The arrival of the *Baltic* on Wednesday has put us in possession of a week's later news.

It appears that the new ministry has been formed, or rather the old one has been patched up. The Earl of Derby, the Marquis of Lansdowne, Lord John Russell, and the Earl of Clarendon, were successively "sent for," and all failed to form an administration. Lord Palmerston at length undertook the mission, and has presented the nation with the following Cabinet, comprising all the members of the Aberdeen Ministry, except the Earl of Aberdeen, the Duke of Newcastle, and Lord John Russell, who retire, and with the addition of the Earl of Panmure, as Minister of War.

OF THE CABINET.	
First Lord of the Treasury	Lord Palmerston.
Lord High Chancellor	Lord Cranworth.
Chancellor of the Exchequer	Right Hon. W. E. Gladstone.
Lord President of the Council	Earl Granville.
Lord Privy Seal	Duke of Argyll.
Secretaries of State. Home	Right Hon. Sidney Herbert.
Secretaries of State. Foreign	Earl of Clarendon.
Secretaries of State. Colonies	Sir George Grey.
Secretaries of State. War	Lord Panmure.
First Lord of the Admiralty	Sir James Graham.
President of the Board of Control	Sir Charles Wood.
Chief Commissioner of Works, &c.	Sir William Molesworth.
Postmaster General	Rt. Hon. Viscount Canning.
Without Office	Marquis of Lansdowne.
NOT OF THE CABINET.	
President of the Board of Trade	Right Hon. E. Cardwell.
Lord Great Chamberlain	Lord Willoughby d'Eresby.
Lord Steward	Earl Spencer.
Earl Marshal	Duke of Norfolk.
Lord Chamberlain	Marquis of Breadalbane.
Master of the Horse	Duke of Wellington.
General Commanding-in-Chief	Viscount Hardinge.
Master of the Mint	Sir J. F. W. Herschel, Bart.
Master of the Rolls	Sir John Romilly.
Attorner-General	Sir A. E. J. Cockburn, Q. C.
Solicitor-General	Sir R. Bethell, Q. C.
Judge Advocate-General	Right. Hon. G. P. Villiers.
IRELAND.	
Lord-Lieutenant	Earl St Germains.
Lord High Chancellor	Right Hon. M. Brady.
Master of the Rolls	Right Hon. T. B. Smith.
Attorney-General	Right Hon. A. Brewster.
Solicitor-General	William Keogh, Esq.

The Chancellorship of the Duchy of Lancaster remains vacant.

Nothing of importance had occurred in the Crimea. A rencontre had taken place on the Danube, between the Russians and Turks, in which the Turks were successful.

The Vienna Peace Conferences had not yet opened. Diplomacy had made a pause until the result of the British Ministerial crisis should be known. In the meantime both the Allied Powers and Russia continued their preparations for carrying on the war, but there were still hopes that negotiations might lead to peace.

The Queen has issued a Proclamation against British subjects at home or abroad aiding the enemy, especially against supplying him with arms, ammunition, stores, ships and steam machinery.

The *Moniteur* announces that the Germanic Diet, on the 8th instant, resolved that the principal contingents be put upon a war footing to be ready on fourteen days' notice.

France.—Prince Napoleon had arrived in Paris from Constantinople. His father had gone as far as Chalons to meet him. His Imperial Highness has really suffered a good deal from illness. He has been attacked by a complication of maladies—typhus, cholera, diarrhœa, and gout. He is said to be much changed, and from a robust man has become thin and bent.

The number of men serving in the French, as in every other army, varies according to the exigencies of the State. At the present moment 581,000 officers and men are actually in its ranks, and 113,000 horses. In the course of a few weeks 140,000 conscripts will be raised, and, as the Emperor has announced a change of system which holds out inducements to non-commissioned officers and privates to remain with their regiments, it is more than probable that France will, ere long, have upward of 700,000 disposable troops.

Prussia.—Accounts from Berlin state that the Government has decreed immediate mobilization. The fourth and sixth army corps are ordered [illegible] portion of the French army be allowed to pass through Prussia, is categorically rejected.

Germany.—In the Committees of the German Diet, Austria proposed the mobilization of the forces of the Federal States. Prussia opposed the entertaining of the question; other Federates required time to consult with their Courts on various points. Hanover declared herself immediately ready to comply with the requisition of Austria. The Diet had as yet come to no decision. Austria proposes to the Diet to invest the Emperor Francis Joseph with the supreme command of the Federal troops. This candidateship casts all others into the background. Bavaria, Hanover, Baden, Brunswick, and the Thuringian States would vote in Diet with Turkey.

Russia.—In consequence of the difficulty of filling up the ranks of the army, the Emperor has ordered that men shall be liable to the age of thirty-seven instead of to that of thirty, as heretofore. Those sons of aged or widowed parents hitherto exempted, are also now ordered to serve, forming separate corps.

It is stated that Cracow has been transformed into a considerable fortress, which, in the event of a war between Austria and Russia, would certainly become the principal theatre of military operations. The aspect of Warsaw itself, is little calculated to give hopes of peace.

Spain.—Some insurrectionary movements have again been discovered at Madrid. Late at night discharges of fire-arms were heard between the *portes* of Toledo and Atocna. The guard proceeded immediately to the spot, and arrested five men, who confessed that these shots were the signal for an armed movement. Patrols were on foot all night. A wagon, laden with arms, and proceeding to Cuenca, was seized in one of the streets of Madrid. The Carlist partisan who accompanied it got away. There have been disorderly crowds at the Puerta de Sol, at the Plaza Mayor, and in the low quarters near the Place de la Cabada.

India and China.—The most profound peace reigns through all parts of India, and even the border marauders, who never long leave us wholly undisturbed, seem for the present to be confining themselves within their fastnesses. The 10th Hussars are on their way from Bombay to the Crimea. Colonel Outram has been installed in the Lucknow Residency with much pomp and ceremony. At Canton, matters are getting worse and worse. By the previous overland mail, intelligence went forward that the Imperialists were in the ascendant, and that the rebel cause was losing ground. Since then there has been a re-action. The feeling against the Mantchou dynasty has become pretty general throughout the Quang-tung province, the people of which are now in open revolt against the authority of the mandarins. So great was the apprehension entertained at Canton, that the wealthy natives were again quitting the city for Macao, fearing that the city will be carried and ransacked.

Cuba.—The last mail from Havana brought the news that numerous arrests have been made since the 7th instant, of some of the most influential citizens of the Island. It is alleged that a plot had been preconcerted to assassinate General Concha and overthrow the existing Government—the discovery of which led to these arrests. The persons implicated are all Spaniards intimately associated with the commercial and industrial interests of Cuba. The Government are labouring under the belief that this plot had been influenced by certain prominent citizens of the United States. A highly distinguished lawyer named Citra was arrested.

The latest accounts (which are to the 19th inst.) state that the excitement, in regard to the expected invasion of the island by filibusters, had increased; extensive military movements for defense have been made, the whole island declared to be in a state of siege, and all the ports in a state of blockade.

THE THREE EMPERORS.—On the 2d of December, 1804, Napoleon the first was crowned; on the 2d of December, 1805, he won the battle of the Three Emperors at Austerlitz; 1st of December, 1825, accession of Nicholas of Russia; 2d of December, 1848, accession of Francis Joseph of Austria; 2d of December, 1851, *coup d'etat* by Louis Napoleon; 2d of December, 1852, his proclamation as Emperor of the French; 2d of December, 1854, alliance of England and of the two Emperors of France and Austria against the Emperor of Russia. Here is surely no every-day coincidence.

COMMUNICATIONS.

For The Churchman.

SOME ATTEMPT TO ANSWER THE QUESTION.

It is often asked, what is the difference between high and low, or evangelical and unevangelical Churchmen? The answer has to embrace so many, and such indefinite matters, that the distinction seems to be little understood. A definition that excludes all that is not essential to earning and wearing either distinction, and yet includes all that is essential to it, would contribute largely to definite ideas on the subject, and perhaps might be turned by reflection to some profit. Such a definition we shall attempt to approach, and leave our readers to judge whether it be fairly and justly done. A man may be a rector in the same church for ten or twenty years, and during all that time there may have been no visible, no spiritual, or temporal improvement in the parish; the Sunday School may have been neglected; confirmations few and far between; contributions to missions in the Church next to nothing; and yet if the rector votes right, if he prefers sectarian books, or books that have no distinctive Church teaching in them, to any that are published in and for the Church—if he meets with other sects for the promotion of religious objects, flatters them, and disparages high Church pretentions—he gets the credit and rank of an evangelical or low Churchman: yea, he may stay in no place long, and leave no visible good of his doing any where; he may engage largely in worldly speculations, and seem to have more zeal, pleasure, and success in them than in preaching: and yet if he scandalizes the doctrine of *baptismal regeneration*, and snuffs popery in every mention of it; if he gives up the duties of the ministry for a better paying agency of an Evangelical Society out of the Church, and talks high Churchmen down to peeled sticks, fit only to be burned—he may with these and more infirmities, rank still as an evangelical of the first water. We venture to say his claims as such would not be disputed. We put a strong case, but cases analogous to it we think every one may verify in his observation. A clergyman may be a drone in the hive where all sweetness is treasured, he may never swarm out with the bees to work, to seek new homes, or to explore new fields to gather up the virtues that may be found in them; he may hang around cultivated gardens with scarcely a hum of his being, and still, if he gets upon a platform now and then, and talks evangelical, he is evangelical. The meaning of the word has come to this, and we fear it will take a great reform to get the good word back to any thing else.

A Clergyman may strike off into the wild fields of our new States, and he may find many flowers there, and collect them with great care and expense into the garden of the Lord; they may grow there and blossom there with a saintly beauty. He may be content to do what his hands find to do, and do it all well, if success be the rule of judging. He may go out and plant churches in the distance, and reach them through storms and fatigue, that he may nourish the tender plants, and put in the good seed. He gets out of these fields the living of his heart and the feeding and clothing of his body. Countenances that show his help may greet him on every side, and desert places be vocal with his praise. His presence may be as a fountain of health to the people. The cheer of faces turned heavenward by his teachings, may be his great strength and reward. He would not leave them, nor they him, for any temporal advantage, but would break clods together in death and in the resurrection. With all this he will teach the Church, her ministry, her views of the sacrament, her catholicity; he will have books, and only such books as teach these things in his Sunday Schools. He lets sectarians alone when he cannot benefit them, but is deeply pained at their errors. He is most respected by them for his consistency. He is seen to be an earnest man, acting from deeply prized convictions, and he wins many of them over to the Church, by means generally so little aggressive, and so much after the fashion of good example, and so little in the way of compromise, as to escape reproach. He observes Saints' days and Festivals, according to the appointments of the Prayer Book, and is so much in love with the order of the Church, that he thinks all is disorder such man' [illegible] but this man is not an evangelical, and no sure not to call himself so for distinction [illegible]

A rector in a large city parish may be very successful as a pastor. He may report more baptisms, more confirmations, more money given for missions and the aid of feeble churches, than any other parish in the land. As to doctrine, he may preach as St. Paul, St. Peter, or St. John, and all the people who hear him may say so, and bless God that it is so: and yet if he have daily prayers in the church, or weekly communion; if he is never seen upon a *platform;* never anywhere but at his duties as a Church minister, and teaches others so, he will not be considered evangelical; and if our description could be fully merited by any one, he would not be called evangelical, and could not sort with, or be used by, the party adopting the name. If he preached in the same style as the excellent Bishop of Ohio, had the same unction and force of character and mind, the same virtues with him in all respects, save his partial working with the sects in their societies, and certain other modes of party action, we say he would not be owned or counted as an evangelical. We think it must be plain to all who will consider it, that no such man, though he might have the bosom of a Seraph, and outdo St. Paul himself in the force and correctness of statements of gospel doctrine, could be rated and used in these times as evangelical; and if this is so, or if it is only so in part, there is enough of truth shadowed forth in the illustration, to convince all that a great wrong and perversion are lurking under the terms we are using—an evil the far reaching effects of which no mind can estimate. If it is not the working of him who is raised to become an angel of light for the effecting of his deep laid plans of perverting what is good, and the confounding of important distinction, we should hardly know where to find any that looks more like it.

By these various illustrations we have been trying to approach a definition and true conception of the term evangelical, as used in a Low Church party sense. We have shown, we think, that a person may be ever so evangelic in spirit and doctrine, and not gain the title of being so, and he may want much of this spirit and of the true views of duty and the gospel, and yet, for what we should call certain other great blemishes of character and practice, he may gain and keep the title. Excluding, then, what is not essentially included in the present use of it, and the virtues and doctrinal views a man may have, without being owned as evangelical, we are left to conclude that the thing signified and necessarily included in the party use of the term is a certain disaffection with the Church and her teachings, which must show itself in working with and making certain concessions to the sects, which the Church does not countenance, and which it is believed the sects neither invite nor thank us for, except as it enables them to get our means and influence to help forward their own ends. Several inferences seem to follow from this view of the subject:

1. The word evangelical has come to be used in a perverted and injurious sense. The evil that may follow such a perversion may be very great. It is like evil in the guise of good, and its tendency is to make the good more lightly prized. Evil has made great progress, where words significant of good are assumed by it as a fitting garb.

2. The tendency of Evangelism, as defined, is to undermine the Church and her doctrines. The only unmistakeable feature of it is favour for the sects and opposition to distinctive doctrines of the Church as laid down in the Prayer Book and the Catechism. There are many signs of this beside those adverted to. The Evangelical Knowledge Society is understood to be a sign. It is said the editor of its books and tracts allows sectarian preachers in his pulpit, and sometimes, when away, to preach and take the whole service. At a recent meeting of the Society, a principal speaker declared, we are told, he hoped to see the time when our pulpits would be freely exchanged with the sects, and went on magnifying himself and the Society, and disparaging his *unevangelical* brethren. This all passed off, without any public disclaimer, though we have been informed several members expressed themselves offended and disgusted by it. This same speaker has been known to re-baptize, and to ignore Presbyterian baptism, and to declare it no better than so much water used by old men and women. At a time, too, previous to the election of a Bishop in his Diocese, he was in the habit of speaking of his union with the sects, and making speeches for them, as to the error of his life, which he then saw, and should never repeat. Yet he has gone on doing these things in a bolder manner than ever since that day. We are glad that we have not to answer for such inconsistency. The least that it shows is that perverted evangelism can be very inconsistent, can be this or that, according to occasion, without rebuke.

3. We remark that evangelism, in our sense of it, is doing much to retard the growth and spirituality of the Church. If it were the good thing it claims to be, then all its influence is wanted in the Church. We need the leaven of it in every quarter. But the amount of funds diverted from the Church by the action of this principle exceeds our calculation. It will not work for itself in the Church; its views can only be carried out by doing as much or more for general objects as for those within the Church. Hence the Church's legitimate work is lamely done, or is not done at all. We are in this sense a divided house; and, if we stand, it is not our union which makes it. No untrue Church could thus stand. The work we might do is so much greater than that done, that it is a wonder we are owned or blessed at all. If we had one thousand missionaries of the right spirit and qualifications, we could, if we would, employ them all to great and glorious advantage. We might double every year, for ten years, and still have work enough, and room enough to work in, while the more we expended and laboured, the more spirit we should have to work, and the more means to work with. Uniting and working, our orthodoxy would come right. Evangelism of a true stamp would come in like a flood. The Spirit of the Lord and of power would rest upon us, and it would then be seen whether an Apostolic Church and Ministry are divine appointments, and make in their working an expression of divine wisdom.

4. We may be asked if we question the Evangelical character and views of many who bear the name. By no means. We gladly own their zeal, their usefulness, their beneficence, but we do not think they are more evangelical than others to whom the name is denied. We do not think they would be called such, if they did not some things which have nothing to do with true Evangelism. This is our position. We honour all churchmen who are consistent men, and we mean to love and trust them, differ as we may. H.

For The Churchman.

EUROPEAN REPUBLICANS—ATHEISM—SOCIALISM.

The results of the revolution in Europe, commencing with the overthrow of Louis Philippe, and ending with the unsuccessful issue of the Hungarian struggle, are not confined to that continent. While the revolutions were severally in progress, the sympathies of this country were very properly with the people who, we all hoped, would succeed in their efforts, and rid themselves of the despotic rule of kings and emperors. It was the prevalent opinion here that republican governments, similar to our own, could be established, under which those who had been from their birth oppressed could enjoy the freedom which we possess, and rise to a condition befitting humanity. The servitude of the masses very naturally excited our animosity anew, and every message which came across the water announcing their momentary triumphs, was received with marked gratification, and made us the more impatient for the news, which we hoped would speedily follow, of the entire success of these several revolutionary attempts.

After all, however, only in France, where the movement was begun, was a change of government secured; and that, almost before our rejoicings over this result were ended, was overturned. The event proved that it was not more freedom which the shedding of blood in civil strife had procured, but a mere transfer to another of the same powers which the outcast monarch had wielded, and to another, too, who was the equal of that monarch in his ambition, and who cared no more than he for the interests and welfare of the people, so that his own ends were reached, and his wishes for his own advancement thereby fully accomplished.

It became, however, apparent that we had misjudged the capacity of the people for self-government; and that in supposing that governments like our own could be [illegible] how little the people were qualified to conduct such properly, even if for the time they could banish their oppressors. The French people showed themselves incapable of enjoying any greater degree of freedom than they had before possessed, and they seemed glad to throw up the privileges which they had acquired, and which they might have retained, if their minds had been imbued with true republican sentiments. They, however, only knew how *to be governed*, and their acts too plainly revealed that the time had not yet come when a republic, which could confer happiness and prosperity upon its subjects, could be reared upon the soil of France; though we, in our desires to see this, could, for the moment, see no obstacles in the way after the first steps had been so easily and so successfully taken.

But the time which has since passed, has opened our eyes somewhat in reference to the views of those who were enlisted in these struggles. We have seen enough to discover that, as a general thing, *their* ideas of liberty are at war with the best interests of humanity, and we may be satisfied that while they prevail, well-regulated republics, in the place of the empires and kingdoms of continental Europe, cannot be founded, which shall have any long duration. Emperors and kings, in fact, might abdicate their thrones without conferring upon the people, over whom they may have exercised an iron-rule, any blessings; because the people are without true notions of governing, and do not know what real liberty is. In their minds liberty is synonymous with license, and any attempt of theirs to exercise the prerogatives of freemen, even if permitted, would lead to anarchy, inasmuch as they are not aware that laws of their own framing could be binding further than they themselves were willing to yield them a cheerful obedience; and the greatest "*Republican*" among them would most probably be the first to trample upon and defy the acts of the government, if they should interfere in any way with his own notions of *the* liberty of which he might believe himself to have acquired possession. For this reason, we may not hope, just yet at least, to see continental Europe released from its present thraldom, which unfortunately is such as to make it difficult indeed for the people to become sensible of their own interests, and of the best means for advancing them when opportunities offer.

But the revolutions were unsuccessful, and upon our shores were thrown hundreds of those who were conspicuous actors in them during their continuance. From Germany, in particular, have come thousands since, who, seeing their hopes of political changes at home defeated, turned their faces in this direction, with a view of enjoying here the liberty which was denied them there. They are now among us, with the same feelings which they before entertained, and, finding our land not free enough to suit their wishes, they are striving to remedy the defects which *they*, of course, can so easily discover. The civil strifes, though they have been terminated in Europe, have in their results thus reached ourselves.

These men have brought with them their *atheistic* and *socialistic* views; and while they would banish God from the universe, they would uproot the foundations of society, and bring down all to one ruinous level, so that these views could be carried out in practice. They are not men either who are idle in the dissemination of their sentiments. We can say that they have entered upon a war against all that Americans have ever most highly revered, and are pushing it with a vigor which we seldom see exerted in any good cause. Leagued with the Prince of Darkness, they are showing themselves faithful soldiers, and unless obstinately opposed, they will accomplish much before we have awakened to the necessity which calls for counteracting measures.

Our Lord's Day is in danger from the attacks of these free-thinking Europeans. They are not willing to yield to the restraints which it imposes, and they would convert it from a day set apart for sacred purposes, into one of mere sensual enjoyment. Of all the days in the week, they would make it the one upon which bodily gratification should be carried to the greatest excess. Their present obedience to its exactions, which is wholly compulsory, will never be yielded a moment longer than they feel it to be necessary. In their opinion, there is indeed *no freedom* with this holy day as observed by Americans; and their first and greatest desire is to rid themselves and us of its *insupportable* requirements.

But we will have to arouse ourselves to our duty in the premises. If their notions shall ever prevail extensively in our country, its prospects for the future must be any thing but flattering. It is only as we, as a people, keep the Lord's Day, that we can hope to prosper; and the first attack upon it which shall result in a disregard of its observance may be attended with fatal consequences. We have received too many blessings from the Ruler of the Universe to be indifferent to the spread of infidelity in our land, *now*, when with His still-continuing favour, the past is our assurance of the future happiness and prosperity which are in store for our country.

And so, whatever else may conduce to bring about the liberty or license, under which these *European republicans* wish to live, is being earnestly advocated. They would, if they could, seize the property of others and distribute it among themselves. They are free to declare that they have rights to the wealth of the rich, and that while the rich keep their own, they are robbing *them*. The City—the State—the Confederacy—they fancy, owe them a living, and, in fact, we might almost infer from their sayings, that they consider that such forms of government only exist to keep them, and those of kindred sentiments, in a constant condition of ease and indolence. They have as little idea of the true nature of government, as they had when they were striving to set up governments for themselves, and the doctrines which they so constantly avow must be as constantly and earnestly opposed, or the effects of them will become too widespread to be effectually reached. They are doing much here in our metropolis to poison the moral atmosphere; but it is in the Middle and Western States, where their numbers are large, that they are using their most strenuous efforts, in the cause of infidelity, and where they hope to achieve their greatest triumphs.

Respectfully, O. B. W.

New York, February, 15, 1855.

For The Churchman.

VACANT PARISHES.

Dialogue between a Clergyman and a Warden of a Vacant Parish.

Warden.—Good morning Mr. ——; why really I am very glad to see you.

Clergyman.—Not more so than I am to see you. I am glad to meet you in such good health.

W.—I presume, sir, you are now permanently settled. Indeed, I understood that you had received and accepted a call to a Parish in Boston.

C.—No, sir, I am still without a parochial charge.

W.—And our poor Parish is still without a pastor. We've had some of the best preachers to officiate for us, and yet, some how or other, we can't agree on any body. If you could spend next Sunday with us, it would greatly accommodate us, for we have been without services now for a whole month. You see, sir, we are making an extra effort to pay off our church debt.

C.—What! dispense with services in order to pay off the church debt. Pray, may I ask what you are in the habit of paying for occasional services?

W.—Well, sir, we generally manage to get one of the Professors in the General Theological Seminary; and after we have got through the Seminary, and all the clerical editors without parishes, we then keep a bright look out for the transient visitors; you see these ministers are all well to do, and they never ask a cent for their services, and you know it is very indelicate to offer a Clergyman any remuneration for officiating. Don't you think we manage pretty well?

C.—Manage! yes—that's the word. Woe be to the poor man of God whose mind is refined above the paltry worldly management of our respectable parishes. No, my friend, I don't like your plan at all; and I must say that I am very sorry to see our Professors filling vacant pulpits gratuitously when parishes are able and ought to pay liberally for temporary services—even above what they are wont to give their regular ministers.

W.—Well, then I suppose you think we ought not [illegible] nor call on any Professors or Editors to preach gratis, but just to go right straight on, never shut up the church on Sundays, but always put our hands in our pockets and pay well the preacher we engage.

C.—Certainly. And let me say to you, in all kindness, my dear sir, that, as a Warden in the Church of God, you peril immortal souls when you selfishly, thoughtlessly, shut up on the Lord's Day, the temples of His grace. What trash is money when compared to the precious means of grace—the unsearchable riches of Christ.

W.—Oh, we always mean to try and keep our church open—we have some pretty rich men among us—indeed I don't believe we have any very poor people in our parish. I have heard some of them say they mean to get a very eloquent minister when the church is free from debt.

C.—That is—you don't want a direct preacher—a man who will preach Jesus and the resurrection to you—but you want a preacher who can ride on a rainbow, and give you ghosts of thoughts—instead of thoughts—instead of plain talk to you of your responsibility to God and man.

W.—Well, I see plainly, Mr. ——, that you are rather inclined to be evangelical. But, to return. Will you preach for us next Sunday? I'll promise to treat you very civilly.

C.—Yes, if you will hear a few plain words from an evangelical Churchman. But really, my friend, I have seen so much of the meanness of Wardens and Vestrymen, that I have almost come to the conclusion not to preach for any more *Vacant* Parishes; I think it much better to let them make a call, without subjecting poor clergymen to the inconvenience of travelling just far enough to pay away half of the munificent sum of eight or ten dollars, which some of us have the good luck to receive.

W.—Well, our parish is in the habit of paying ten dollars, exclusive of expenses, when we send for a Clergyman.

C.—Exactly. Your ten dollar plan, *without expenses*, reminds me of visiting, by request, a rich parish, about one hundred and thirty miles from New York; I officiated two Sabbaths, and received the fashionable sum of ten dollars a Sunday. Going and returning twice cost me ten dollars, leaving the poor itinerant, after a fatiguing journey, *five dollars a week* to support himself and family. I might go on, but—

W.—Well, it don't seem right.

C.—By the way, as you received the Journal of the last Convention, suffer me to ask you, sir, if you have read the Report of the Committee of Inquiry about Clergymen's Salaries.

W.—No, sir.

C.—Well, read it by all means, for I have only given you a bare hint of what is contained in that able Report. I most devoutly pray that what is called in that document "The Bishop's Eye," will be supplied by our Church for the aid of our Bishops. The Lord be with you, my dear friend.

W.—And with thy spirit.

C.—Good morning, sir. I. P.

The Choir Made a Hindrance to Congregational Singing.

To the Editor of The Churchman:

Sir:—I shall trouble you by saying, that I was one of a numerous congregation at a neighbouring church on a late Sunday evening; the occasion was a special one, and I was warmed in interest by the Services and Exercises. To the general edification, I was gratified by the organ prelude announcing "Old Hundred" as the tune selected for a very appropriate Psalm named by the Clergyman—that excellent and time-honoured tune, whose simple harmony has from generation to generation melted in *one* so many hearts in holy Love and Praise.

Involuntarily, almost, I joined my voice with others around me, to the Choir in singing the first syllable, and all went right; the second was sounded, when lo! a discord! My devotion is interrupted in wonder as to what is the matter. I was positive of sounding the old familiar A, but the organ and choir had left me and were singing on a *modernized* note. Not liking discords I at once ceased, as did those around me, the alterations proving successful to its entire monopoly by the choir, and it was very well performed, indeed; but I will venture to assert that a feeling of disappointment and broken devotion pervaded half the congregation.

Now it is not the present design to criticise the selections or performances of a particular choir, or enter the lists against exclusiveness of choir-singing generally. Courtesy will award each parish the right of choice in that respect, for their own stated services; but I would forcibly suggest, and in behalf of at least two-thirds of the Church-going community respectfully beg of all kind-hearted choristers to select, on special public occasions, old, *unaltered*, familiar chants and tunes. The congregation will, by that, be best edified, general and earnest devotion the better promoted, and the aim and end of public worship more perfectly attained.

New York, Feb. 3, 1855. F.

THE DISPUTES AT CHRIST CHURCH, BOSTON.

To the Editor of The Churchman:

Sir:—Your Boston correspondent, whose letter appears in your issue of the 10th inst., in alluding to my argument before the Supreme Court, on the application for *Quo Warranto* against the Wardens and Vestry of Christ Church, represents me as saying, "That the men on the record were the mere agents of the Church of the Advent in Boston; that this Advent Church was a Puseyite Church; that it was nearer the Romish Church than it was to the Episcopal Church, and it was anxious to obtain the property of Christ Church," &c.

Your correspondent has been misled or misinformed. I made no such statements in regard to the Church of the Advent. What I did say about the parties to the suit, was from a written brief now before me, and was as follows: "He (the Relator) is not alone in this controversy. He is aided, or rather he is used by others. He is the instrument, the willing instrument, undoubtedly, of three or four other persons, who resort, not to the services of that church, but to another place of worship in this city—I mean the Church of the Advent, in Green street. These persons are endeavouring by any and every means to get possession of Christ Church, and its property—which in a few years will amount to a large sum in possession, $70,000 or $80,000, I believe, in all—and this process is a part of the means by which they hope to accomplish that object. I am obliged to remind your Honours that there are unfortunately in the Episcopal Church two great parties: a High Church party, as it is called, and a Low Church party, between the extremes of which there is as wide a difference of sentiment, almost, as there is between the extreme High Churchman and the Roman Catholic on the one hand, or the Low Churchman and the Presbyterian on the other. These men who are seeking to get possession of this church and its property, are understood to belong to the High Church party, and one at least of them is so extreme in his notions that he discards, I am told, our Protestant version of the Scriptures, and uses the Douay Bible in his private devotions."

It was at this point that Mr. Justice Dewey interposed—not to say anything about "sectarian spite," but to say that the Court sat there to try the case on strictly legal principles, without regard to the parties, or their tenets, &c. Whatever of rebuke was implied or expressed in such interposition, came not wholly unexpected, and could be endured—the more easily indeed, as the deliberations of the Court brought them to the legal result which I was seeking to establish.

As it has been thought worth while to lay my remarks, however unimportant in themselves, before your readers, and as I do not wish to seem to have arraigned a whole Parish for the acts of a few individuals, I ask you as a matter of fairness to print this communication, or the substance of it. Respectfully yours,

George M. Browne.

Boston, Feb. 12, 1855.

THE CHURCH IN OHIO.

New York, February 19, 1855.

To the Editor of the Churchman:

Dear Sir:—Will you have the kindness to insert in your paper the annexed "Statement," and thereby aid in the extension of a pure branch of the Catholic Church of Christ?

I am now in the East, seeking aid to carry forward the enterprise of building a church in Oberlin, Ohio.

Those clergymen who have investigated our claims for aid have given them their hearty approval and recommendation. Among the many who have examined the subject, the Rev. R. Bethell Claxton, D.D., Rector of St. Paul's Church, Cleveland, Ohio, says: "It is an exceedingly important and promising enterprise"... and "if now aided liberally, I am confident that they will, by God's blessing, soon establish a church there that shall be self-supporting, and, more than that, that shall give us some efficient aid toward supplying the exceeding great dearth of ministers for our people." Says the Rev. James A. Bolles, D.D., Rector of Trinity Church, Cleveland, Ohio: "The very name of *Oberlin* is enough to awaken for the object the sympathies of all churchmen as feeling the want of a pure branch of Christ where it is so much needed, and is likely to do so much good." The Rev. T. P. Tyler, Rector of St. James's Church, Batavia, Western New York, says of the object: "It is certainly deserving of the charitable contributions of churchmen." Says the Rev. H. B. Whipple, Rector of Grace Church, Rome, Western New York: "I most heartily concur with Doctor Claxton, Doctor Bolles, Rev. T. P. Tyler, and others, as to the important undertaking of establishing the services of our Church at Oberlin, Ohio, and cordially commend the cause to all those who love 'That faith once delivered to the Saints.'" I do assure you, dear Sir, that this is no common opening for our Holy Catholic Church, and that aid given for this object will be exceedingly well bestowed. Respectfully yours, Anson P. Dayton.

Oberlin, January, 1855

Our History.—1. *Our Discouragements.*—About three years ago we commenced holding the services of our Church in Oberlin. During this time we have repeatedly applied for some place convenient for public worship, (for there are such here unoccupied on the Lord's day, and which some of us have even helped to erect with our own hands and money) and so often have been refused. The consequence has been that we have been obliged to worship invariably in a private house, by one-half "too strait for us."

2. *Our Encouragements.*—We have been favored with the faithful preaching of the Blessed Gospel from time to time, by your worthy predecessor, the Rev. Anson Clark, and now every alternate Sunday by yourself.

Our services have been always well attended, on an average by about 100 persons, and the number we are sure, would have been much larger, if suitable accommodation could have been furnished. We have reason to believe that the interest taken in our services is increasing, both among the citizens of Oberlin, and the students of the College, particularly the latter.

Our Circumstances and Prospects.—1. *The importance of the field we occupy.*—The town of Oberlin and its vicinity contain a population of about 3500 inhabitants, a very large proportion of which are church-going people. There is at present but one house for Public Worship in this place, and it is too small to accommodate all who would be desirous of attending worship somewhere. If an Episcopal Church should be built within a few months, it would render the enlargement of the present house of worship, or a division of the Congregation, unnecessary.

Again; This is a point from which the influence of our Church may be readily spread over a large territory. We have here an Institution whose Catalogue for the last year numbers over 1300 Students, of all creeds, from almost every section of our own Country and the Canadas, and among these there is always a considerable number who, from principle or from habit, desire our services.

Again; There are many of our citizens who entirely dissent from the views peculiar to Oberlin, and who are anxiously hoping at no distant day to enjoy Church services more in harmony with their own convictions and preferences.

2. *Our need of a Suitable place of Worship.*—On this subject I take the liberty to quote from a private letter from Bishop McIlvaine, to one of our number:

"I have no hesitation in expressing the opinion that the project for erecting an Episcopal Church in Oberlin, is of great importance, arising out of the peculiar circumstances of that town; and more especially as the services of a faithful and good minister are now each alternate Sunday enjoyed there, and a congregation much larger than any place of meeting now at their disposal will accommodate, desire to attend on his ministry. I believe a congregation properly furnished with church accommodations would prosper there, and be instrumental in great good beyond its own members, provided the pure and blessed Gospel be faithfully preached therein, as I feel well assured it is and will be by your present minister."

3. *The kind of Church we need.*—We do not ask our friends abroad to assist us in building an elegant and expensive church; but we deem a neat and reasonably commodious one indispensible to the success of our undertaking.

4. *The Expense of a suitable Church.*—It is the opinion of the Rev. Dr. Claxton, (of St. Paul's Church, Cleveland,) who has recently visited Oberlin, and enquired into our circumstances, that three thousand dollars is the smallest sum to which we ought to be restricted. Other judicious persons, both Clergymen and Laymen, have expressed substantially the same opinion.

5 *Our pecuniary Resources.*—what we can do for ourselves, and what we need from abroad. Our number is small, (having only four male communicants) and our means limited. We expect, however, to exert ourselves to the utmost to gain so desirable an end as that we have in view. We therefore pledge one thousand dollars ($1,000) toward the building of a suitable Church in Oberlin, and shall need at least two thousand dollars ($2,000) from abroad for the same object.

6. *Conditions under which we propose to secure all money contributed.*—We, individually and collectively, hold ourselves responsible for the proper application of all donations received for the purpose of erecting an Episcopal Church in Oberlin, Ohio. And should we, through any circumstances, have to relinquish our object for want of assistance, all appropriations over Ten Dollars shall be returned to the donors, and all under that sum shall be given to the Missionary and Educational Committee of the Diocese of Ohio.

ORIGEN ON FASTING.

[Translated for The Churchman.]

Origen, who flourished in the earlier period of the third century, and who, for labour, learning, and piety, was the brightest ornament of the early Alexandrian school, and was for some time like an oracle in the Church general, writes as follows: 'Would you have me show you what kind of a fast you are to keep?' Fast from all sin. Abstain from the food of wickedness. Partake not of the fast of sinful indulgence. Stimulate not thy body with the wine of luxurious variety. Fast from all evil deeds. Abstain from evil communication. Refrain from evil thoughts. Touch not the insidious bread of perverse and pernicious doctrine. Covet not the deceitful face of false philosophy, that would seduce thee from truth. Such a fast is acceptable to God." So far Origen.

It is plain that the kind of fasting commended by the great African Ecclesiastical father, was not intended for any particular time or season. It answers as well for Christmas as for Lent, as well for festive Easter as it does for abstemious Holy Week. Indeed there is no part of the year, civil or ecclesiastical, when such a feast does not apply. All Christian life is to be such a fast—and wherever that is the case, feasting and fasting are only blended in one to make that life a continued feast to the Lord.

Our Blessed Lord, though he fasted the memorable period of his temptation, of which our Quadragesimal is a kind of commemoration, yet has laid down no special rule as to time when, or manner how. He has left this to Christian discretion. The Scribes and Pharisees, we know, laid great stress upon it, and as our Lord does not rebuke or prohibit, so neither does he prescribe or command it. No one we presume will understand our Lord's hypothetical counsel "when thou fastest" to be a law. It goes upon the supposition, indeed, that fasting was in vogue, and to this no objection was made, but if acceptable, it must be the expression of a sincere humiliation before God, not a parade of austerity before men; we are not even to let the natural tendency of fasting, the downcast look, the cheerless and chilling scowl, or the repulsive frown appear, if possible, but rather wear a cheering aspect, as if we were in the midst of a feast and not a fast, "Anoint thy head and wash thy face." It was not long after our Lord had uttered these very words, that he was even called to defend the negative practice of his own disciples, against the seeming reproach that they did not fast. The reproach indeed, if such it was, would in this case, have also fallen upon himself. "Why," said the disciples of John, "do we and the Pharisees fast oft, and thy disciples fast not?" His answer was as mysterious then as it would be to us now, if we had not "the spirit" to solve it. He predicted—did not command a fast. "When the bridegroom shall be taken away, then will they fast." There was no occasion for it while he was with them. Thus instead of turning upon his disciples with a severe lecture for supposed neglect, his answer is indirectly a reproof to the interrogators, and a justification of his disciples. Nay, our Lord, instead of censure, sympathizes with them in the anticipation of that sorrowful time when the bridegroom would be taken from them. Ah, then they would fast indeed! It would be no time set apart by choice, but sorrowful necessity. There is a great difference between these two, the constraint of sorrow, and the choice of volition.

But what seems worthy of note in this particular is the obvious fact that, if Jesus made fasting a practice in His own case, the disciples did not follow His example, which to them would have been as a law. Our Lord here seems to have exemplified His own rule. "He did not appear to men to fast." His disciples, no doubt, wondered at times what He had to eat and drink, but He told them once—"I have meat to eat that ye know not of."

Now, apart from any discipline on this point, to abstain from meats and drinks is often profitable to mind and body. Meats taken without a regard to their effects may blunt the edge of the mind or weigh down the action of the body. But while this is true, as we may learn even from Horace, it is also certain that these same things, in the order of Providence, are necessary to strengthen both mind and body. Men may, though the instances are rare, it is true, yet men may sin by withholding that which is due to their own persons. Strange, it might seem, to say that fasting may become a sin, but it is very possible that such sins may be committed. There is no limit to delusion. A suicidal course is quite as possible by fasting as by feasting—though it be not so probable. If nature demand what God has provided and we suppose we are serving Him by refusing His gift—there can be no question that we are not honouring the giver—by taking His gifts and giving Him thanks.

Now, times may be when men must fast. The disciples had no occasion for it while the Master was with them. His presence was a constant feast. It would have been dishonour to fast. He had fasted for them, and fasting was now out of place.

It is yet a happy state of things for us when we *may* or may *not* fast—sad when we *must*. A large portion of the Christian world have the privilege—that, in their positions they may or may not fast. How large a portion is there out of sight, and who have not this choice, but who must fast! How many have been literally fasting, while others have been feasting, during much of the passing Wintry day. Let us fast, if God gives us the mind to fast at all, let us fast by some sympathy with the fasts of the poor, and if we combine with this the fast commended by Origen, we shall still make it a feast of the soul. C. F. C.

For The Churchman.

DR. MASSOCK.

Mr. Editor:—This gentleman has been known to our community now for some time, and having been recently received into our Church is now usefully engaged as a Missionary at St. Louis, in the diocese of Bishop Hawks. A late article in the *Protestant Churchman* (Jan. 20) has drawn attention to the very natural mistake that has been incurred in some notices of Dr. Massock's recent connection with us, and which seem to have confounded it almost with the time of his first renunciation of Romanism. The article in the *Protestant Churchman* on this point reminds us that Dr. M's separation from the Church of Rome is not a recent event, but took place more than twenty years ago.

Since that time he has been much engaged in missionary labour, and among others, at one time, in the interest of the English Church, for the foreign population in England. He left Europe during the troubles in Hungary, and has passed through many trials and afflictions "for conscience sake." But in all his trials he has never seen cause to regret his separation from a corrupt communion. We are glad to see that he has found a position among us, where his attainments may be brought to bear upon the destitute foreign population in the West, and where, in too many cases, they are going astray, like sheep without a shepherd.

Dr. Massock is favourably known as a scholar, who has a practical knowledge of ancient and modern languages, and, beside many highly satisfactory testimonials as to learning, character, and conduct, has furnished many proofs of his linguistic proficiency. I heartily concur in the hope expressed by the author of the article above referred to, "that our Church will at last open its arms to receive such men," and place them in suitable positions. There is a vast population of foreigners among us now everywhere, who can be reached in no other way. One of their own nation, familiar with their national modes of acting and thinking, and one speaking their own tongue, is more likely, with the advantages of other learning, to labour successfully among them; and that this may be the case with Dr. Massock, is the earnest desire, I am sure of more than One.

FOR THE YOUNG.

THE CHILD OF GOD.

The next Sunday Miss Walton taught her class in the school-room, as Mr. Spencer was away; and there was no talking before the lesson began.

'How many privileges,' asked Miss Walton, 'did you say this second answer in the Catechism teaches us that we receive in Holy Baptism?'

'Three,' replied the girls. 'We are made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.'

Miss W.—Which did I question you upon last Sunday?

Rose—Upon our being members of Christ.

Miss W.—Yes; and we said that by nature, as children of Adam we were born in sin. What was the consequence?

Margaret.—We were children of wrath.

Miss W.—But being now born into Christ—made His members, what do we become?

'Children of God,' said Agnes.

Miss W.—As one with Adam we were children of wrath—as one with Christ we are—?

'Children of God,' they all replied.

Miss W.—I said last Sunday that it was by union with Christ that we received every good, and now we see that this high blessing of sonship comes through Him. (Look at Ephesians, i. 3–7.)

Emily.—'Blessed be the God and Father of our Lord Jesus Christ, who hath *blessed us with all spiritual blessings* in heavenly places *in Christ*, according as He hath *chosen us in Him* . . . . having predestinated us unto the *adoption of children by Jesus Christ to Himself*, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us *accepted in the Beloved*.'

Miss W.—It is not, then, in ourselves that we are God's children, but—?

'In Christ Jesus,' said Ruth.

Miss W.—Yes; cut off from Him, we are cut off from being God's children; united to Him, God is *our* Father in Him. God looks down upon each one of us as His child, and as members of Christ we may each look up to Him as *our Father*. Therefore what do we say in this answer?

Several.—I was made *a* member of Christ, *the* child of God.

Miss W.—Yes, you are taught to say *the* child of God, or God's child, that you may feel you are the especial object of your Father's love and care, yet not as standing each by yourself alone, but as belonging to—what?

Mary.—Christ's Body.

Miss W.—Yes, a member (one of many) of Christ, therefore, *the* (especial) child whom God will never forget or overlook. How are we taught to address God in the Lord's Prayer?

All.—As 'Our Father.'

Miss W.—Not each one to say 'my Father,' and 'my Father,' but '*our* Father,' as being all members of the One Body. I want you to try and realize this, to see how great is the blessing of being made a member of Christ: how it is through union with Him that we receive every good—that we look upon God as our Father—our Father, we being One Body—Christ the Head, we the members—Christ the only-begotten Son, we sons—how?

Several.—By adoption.

Miss W.—How does St. Paul speak of this to the Ephesians?

Agnes.—'There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, *one God and Father of all*, who is above all, and through all, and in you all.'—(Ephesians, iv. 4–6).

Miss W.—And what does St. John say about Christ coming to His own?

Mary.—'He came unto His own, and His own received Him not. But as many as received *Him*, to them gave He power to become the *sons of God*, even to them that believe on His Name: which were born . . . . of God.' (St. John, i. 11–13).

Miss W.—And of whom may it be said that they are 'born of God?' Look at St. John iii. 5, and then you can tell me.

Mary.—Those who are 'born of water and of the Spirit.'

Miss W.—Yes; those who are baptized into Christ, and receive of His Spirit: and this leads us to see that, as members of Christ, and children of God, we receive a gift—what is it?

Anna.—The Holy Spirit.

Miss W.—Look at Galatians iv. 4–6.

Jane.—'God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, *that we might receive the adoption of sons*. And *because ye are sons*, God hath sent forth the *Spirit of His Son into your hearts*, crying, Abba, Father.'

Miss W.—Most wonderful is it to see God the Father, God the Son, and God the Holy Ghost, (that Holy Name into which we were baptized,) thus working for us and in us. We have not 'received the Spirit of bondage again to fear;' but in Holy Baptism what did we receive?

Ruth.—'The *Spirit of adoption*, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are *the children of God*.' (Rom. viii. 15, 16.)

Miss W.—And now can you tell me whether this our adoption as children is mentioned in the Baptismal Service? Bessie, look at the end of the prayer before the child is named—the prayer of consecration.

She found the place, and read, 'Sanctify this water to the mystical washing away of sin, and grant that this child, now to be baptized therein, may receive the fullness of Thy grace, and *ever remain in the number of Thy faithful and elect children*; through Jesus Christ our Lord.'

Miss W.—And after the child is baptized, is anything said about it?

Hester.—'We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, *to receive him for Thine own child by adoption*, and to incorporate him into Thy holy Church.'

Miss W.—And before that, what prayer do we say for the first time in the Baptismal Service?

Several.—The Lord's Prayer.

Miss W.—Yes, as soon as ever the child is baptized in the Name of the Father, and of the Son, and of the Holy Ghost, we kneel down and say with it, *Our Father*, for the little one has indeed become the child of God, and has a right with us to say, 'Our Father.' And now, girls, let us see how this should influence our daily life. Each one of us has once been called into fellowship in Christ, and made in Him the child of God. Who is the head of an earthly family?

Harriet.—The father.

Miss W.—How are his children bound to behave to him?

Ruth.—To obey him.

Emily.—To love him.

Several.—To try and please him.

Anna.—To honour him.

Miss W.—Very well. And what do you think of that child who neglects these duties?

'That he is *very* naughty,' said Agnes.

Miss W.—Why can a father claim all this! Why should we obey our father?

'Because he *is* our father,' said Rose.

Miss W.—Yes, Rose, he *is* our father: we owe our being to him. And what does he do for us?

'He provides for us,' said Bessie.

Miss W.—Yes: food, and clothing, and a house to dwell in, he provides from infancy, and claims obedience in return. And why do we love him, and try to please him?

'Because he loves us,' said Margaret, 'and has done so much for us.'

Miss W.—Just so; from our earliest days, before we were capable of love ourselves, we were loved of our father; and strange and unnatural would it be if we did not return that love. And why do we *honour* a father?

'Because he is above us,' said Rose.

Miss W.—And in many cases he guides, rules, and trains us, and goes himself before us in the right way. And when the father sets a good and holy example, what are the children expected to do?

All.—Follow his example.

Miss W.—Now all this teaches each of you your duties toward God, your Father. What does St. Paul exhort us to do as God's children?

Mary—'Be *ye* . . . . *followers* of God as dear children.' (Eph. v. 1.)

Miss W.—And does not Christ Himself teach us the same lesson in His Sermon on the Mount?

Jane.—'Be ye therefore perfect, *even as your Father which is in Heaven is perfect*.' (St. Matt. v. 48.)

Miss W.—And what particular duties does He press upon us that we may be God's children?

Bessie.—'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the *children of your Father which is in Heaven*.' (Ver. 44, 45.)

Miss W.—As children of God, then, we must seek to follow, and be made like unto our Father. What does St. John say of this in his Epistle?

Agnes.—'Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him, for we shall see Him as He is. *And every man that hath this hope in him purifieth himself, even as He is pure*.' (1 St. John, iii. 2, 3).

Miss W.—We must strive to be made like our Father by purifying ourselves *now* day by day, striving to obey and to love, to please and honour Him. Shall we be perfect as He is perfect on earth?

'No, Ma'am; for we sin every day,' said Agnes.

Miss W.—And how alone can we be purified from daily defilement?

Ruth.—By the blood of Christ, which 'cleanseth us from all sin.' (1 St. John, i. 7.)

Miss W.—But though we continually fail in our endeavours to be perfect as our Father is perfect, we must strive after it,—set it before us as our aim: then, one day, if not now, we shall be like Him—when will that be?

Rose.—When He shall appear.

Miss W.—Yes; if we strive to be the followers of God now, we shall be made like Him hereafter.—*Stories and Lessons on the Catechism, by the Rev. W. Jackson.*

HEBDOMADARY.

SATURDAY, February 24.—*St. Matthias, A. M.*—St. Matthias is supposed to have been one of the seventy disciples. The only record which we have of him is his election to the Apostleship, recorded in the Epistle for this day. The Collect draws our attention, as well, to the fall of Judas, into whose place Matthias was chosen; and we pray therein, that the Ministers of Christ's Church, whether Bishops, Priests, or Deacons, may be faithful like Matthias, and may not be traitors or hypocrites like Judas.

SUNDAY, February 25.—*First Sunday in Lent.*—The fast which the Church keeps before Easter is called the *Lent*, or *Spring* fast, from the season of the year when it takes place. It lasts forty days, like those of Moses and Elias, in the old Testament, but principally in imitation of our Saviour's fast, in the new Testament.

This fast was undergone by our Lord for our sake: That He might be prepared for the great work which His three years' ministry was to effect, viz: our redemption (it being the rule of the Gospel that prayer and fasting should precede any great work)—That by His fasting, we who are "in Him, *i. e.* lively members of His Church, may be supported in our weak endeavours to practice the like self-denial, that so we may be prepared against temptation. In this spirit, also, we pray in the Litany, "By *Thy* fasting and temptation, Good Lord deliver *us*."

THURSDAY, March 1.—*St. David, A. C.*—St. David was a Welshman, and Archbishop of Menevia, which, since his time, has been called St. David's. He was a holy man, and one of the great lights of the British Church, in which he ruled during great part of the sixth century. He is the patron saint of Wales, and his day is much observed in that part of Great Britain.

FRIDAY, March 2.—*St. Chad, B. C.*—St. Chad lived in the seventh century. He was consecrated to the Archiepiscopate of York, (England) which he governed while Wilfrid, who had been nominated, was absent, but on his return, St. Chad, with truly Christian meekness, willingly resigned his office, and became Bishop of the Mercians, which See he fixed at Lichfield, ever since one of the English Bishoprics. After a life of Apostolical devotion, St. Chad died in a great pestilence, A. D. 673.

Note.—This is the second of the four Ember Seasons, or times set apart for fasting and prayer for those who, upon the following Sunday, are to be admitted to Holy Orders.

LENT.

Welcome, dear feast of Lent: who loves not thee,
He loves not temperance, or authority,
        But is composed of passion.
The Scriptures bid us *fast*: the Church says *now*.
Give to thy mother, what thou wouldst allow
        To every corporation.

The humble soul composed of love and fear,
Begins at home, and lays the burden there,
        When doctrines disagree.
He says, in things which use had justly got,
'I am a scandal to the Church'; and not
        'The Church is so to me.'

True Christians should be glad of an occasion
To use their temperance, seeking no evasion.
        Where good is seasonable—
Unless authority, which should increase
The obligation in us, make it less;
        And power itself disable.

Beside the cleanness of sweet abstinence,
Quick thoughts and motions, at a small expense;
        A face not fearing light.
Whereas in fullness there are sluttish fumes,
Sour exhalations, and dishonest rheums,
        Revenging the delight.

Then, those same pendant profits, which the Spring
And Easter intimate, enlarge the thing,
        And goodness of the deed.
Neither ought other men's abuse of Lent
Spoil the good use; lest by that argument,
        We forfeit all our Creed.

It's true, we cannot reach Christ's fortieth day;
Yet, to go part of that religious way,
        Is better than to rest.
We cannot reach our Saviour's purity;
Yet are we bid, *Be holy even as He.*
        In both let's do our best.

Who goeth in the way which Christ had gone,
Is much more sure to meet with Him, than one
        That travelleth bye-ways.
Perhaps, my GOD, though He be far before,
May turn, and take me by the hand; and more,
        May strengthen my decays.

Yet, Lord, instruct us to improve our fast,
By starving sin; and taking such repast,
        As may our faults control:
That every man may revel at his door,
Not in his parlour; banqueting the poor,
        And, among those, his soul.

—GEORGE HERBERT.

BABYLONIAN ANTIQUITIES.

At a recent meeting of the Asiatic Society (in England), there was read part of a memoir, by Colonel Rawlinson, "On the celebrated Mound, of Birs-i-Nimrud, near Babylon." This paper has been sent by the Colonel to the British Museum, and was obligingly communicated by the authorities of that Institution to the Society. It will be remembered that the Birs-i-Nimrud is an immense, shapeless mound, nearly 300 feet high, and, where it reaches the plain, from 200 to 400 feet in width—apparently made up of crumbling rubbish, except the summit, which stands out like the fragment of a ruined tower. It has excited much attention on the part of Eastern tourists; and several sketches, taken from various points of view, have been published. The colonel commences his memoir with a graphic account of the discovery of the purport of this vast mound—a discovery sought for on a predetermined plan, without which it is probable that his attempt, like the many which have preceded it, would have been fruitless. The plan followed in the research is described in the memoir with minute details. The experience gained in former excavations enabled him to lay down a positive rule to the gentleman who skilfully superintended the work in his absence. He was directed to sink a perpendicular shaft at a point marked, until something should be reached indicating a wall or terrace; and, on reaching such indication, to follow it up horizontally, right and left, until it ended in the angle which he inferred would be found leading off to the other side of the mound. After two months' excavation, the colonel was summoned to the work by the information that such a wall had been found, and laid bare to the length of near 190 feet; and that it turned off in right angles at each end, to be apparently carried all round the mound, forming a square of about twenty-seven feet in height, surmounted by a platform.

He immediately rode to the excavation, examined the spot where he found the workmen quite discouraged and hopeless, having laboured long and found nothing. He was now, however, well aware of these facts, and at once pointed out the spot near the corner where the bricks should be removed. In half an hour a small hollow was found, from which he immediately directed the head workman to "bring out the commemorative cylinder,"—a command which, to the wonder and bewilderment of the people, was obeyed; and a cylinder, covered with inscriptions, was drawn out from its hiding-place of twenty-four centuries, as fresh as when deposited there by the hands, probably, of Nebuchadnezzar himself! The colonel added in a note that the fame of his magical power had flown to Baghdad, and that he was besieged with applications for the loan of his wonderful instrument to be used in the discovery of hidden treasures. At the other exposed corner of the terrace, or wall, another cylinder was found, a duplicate of the former; but the discovery was not made quite so readily, nor, naturally, did it excite so much interest. The paper was too long to be read entirely; and the whole of the description of the building was reserved for another meeting. It will be sufficient to say now, that it was composed of a series of several square platforms, one over the other, diminishing in diameter as they rose from the ground, each dedicated to one of the planets, and coloured externally with the colours attributed to the seven planets in the works of the Sabæan astrologers, and traditionally handed down from the Chaldeans. The translation of the inscriptions on the cylinders was read. It begins with the name and usual titles of Nebuchadnezzar, and proceeded with a summary of the buildings of Babylon which the King had repaired or erected. It then says that the "Temple of the Planets of the Seven Spheres," which had been built by an early King, 504 years previously (about 1,100 B.C.) having become ruinous, owing to a neglect of the drainage, which allowed the rain to penetrate, and the sun-dried bricks causing the outer covering to bulge out, and fall down, the God Merodack had put it into his heart to restore it; that he did not, however, rebuild the platform, which was unimpaired, but that all the rest was restored by his commands. The inscription ends with the usual expression of his aspirations for the eternal duration of his work, and the continuation of his family on the throne forever.—*English Churchman.*

EDUCATION OF THE CLERGY.

And now that we have learnt what is the intellectual, and what the moral training of which the majority of students in their preparation for Holy Orders stand in need, may we be permitted to inquire, whether it is worth while meeting the objection, that the most able men, intellectually speaking, will be found in the Universities? Our own opinion is, that men of very great genius will be quite out of place in the nurseries of the clergy. The work at Wells and Chichester is, as we have seen, one of considerable labour, some would say, of considerable drudgery. It can only be lightened by the hope that the officers are spending themselves in God's service. Indeed, there can be little doubt that in the Universities themselves intellectual ability is much overrated. Like every other endowment, it may or it may not be devoted to the service of Him who gave it. We should say it would be a very useful, because a very humbling, ordeal, if the Heads of Houses and great men of Oxford and Cambridge were required to serve an apprenticeship, of a couple of years or more, in a parish at London or Manchester; they would return to their colleges humbler and wiser men; and so we repeat, that men of great genius might be out of place in the nurseries of the clergy. The last few years have taught us how difficult it is, even to pious men who are endowed with an active imagination, to restrain within due bounds its excursions, when it is engaged upon holy things. But surely the success of one of the colleges, which has existed for fifteen years, should have indicated to Dr. Jacobson and his brother Professors, that Oxford and Cambridge do not as yet monopolize all the practical talent of the country. And, to one "advantage," claimed by Dr. Hawkins, we decidedly object. He writes, that "one or two teachers engaged upon all parts of Theology, will not be so good as several Professors occupied with the several branches of the study." This may be true, if our aim be to train a high class of theologians; but when the necessities of the clergy, as ministers of God's word, are considered, we doubt whether this dissociation of work is desirable; and, for the Professors themselves, we doubt whether they can deliver course after course on the same subject, term after term, and year after year, without their zeal flagging, or their attention waning; and still greater is the danger of their losing sight of the bearing which their special subject has on the whole training of their pupils.

And, to our minds, there is another difficulty connected with this distribution of the work of teaching. We refer to the want of distinctive character which the teaching will assume. For we confess plainly that we cannot see how any good school can be without a distinctive character; and we are confident that that cannot be a school at all where different opinions upon all subjects are laid before the students, and they are left to pick their way through the confusion around them. If the Heads and Professors deem that such is the ideal of University teaching, and that the regulations, which require the students to attend two or four courses delivered by different Professors, will tend to keep their minds in equilibrium, all that we can say is, that they must be vastly ignorant of the moral and intellectual condition of the majority of their graduates. It seems to us as absurd as to attempt to make men physicians, by calling upon them to study Hydropathy, Homœpathy, Allopathy at once. We have no reason to doubt that the five Divinity Professors at Oxford and three at Cambridge are tolerably well agreed as to their general principles, but even the characteristics of the individual Professors throw a different phase upon these principles, and to a young student even this is embarrassing, unless some one takes the decided lead. But, we repeat, it is not by training the head that influence is gained; the heart has far more sway over the head than the head has over the heart; and that training is in the highest degree deficient in which the heart is neglected. Even when there is some admixture of error in what is laid before the student, there is a wonderful power of correction in the warm feelings and enkindled zeal. If we may so say, the power of Dr. Pusey has been extended over thousands who do not feel agreement with many points of his system; the influence of Mr. Maurice was much dreaded twelve months ago—so much had he gained the love and admiration of his pupils. But now, though his opinions, we are told, have not gained much hold on the students of King's College, the effect of his zeal remains. With Mr. Buddicom at St. Bees', and Dr. Baylee at St. Aidan's, it is the same—it has been the man, not his sentiments, which has worked for good; and so of Dr. Arnold. And if our readers will take the trouble to review those periods of their life in which their opinions, their habits, their character, were forming, they will find that the main influence exerted upon them was either that of a society, such as their school or college, or else that of some *one* man. At successive periods different men may have worked upon them; but never different men at the same time. And this is a point which Oxford Boards and Cambridge Syndicates ignore. Apprehending that some one Professor might become popular, and his fellow-workers jealous, they compel the student to attend different courses delivered by different Professors; thus adding to confusion in the *mind* of the pupil, the dissipation of the influences which should bear on his *heart*.—*Christian Remembrancer.*

Extract from a Paper read before the New York Ecclesiological Society, by Frank Wills.

Let us think a little on propriety of decoration.

It is to be assumed that all positive decoration, such as carvings or paintings, either historical or symbolical, should have especial reference in every building to the peculiar object for which the building is to be used. It was so in the Temple of Jerusalem, the Divine Architect of which stamped symbolism for ever with his own seal as the way in which his wisdom saw it fitting to speak to man.

The intellect of Athens; the mysterious workings of the mind of Egypt; God again in the person of our blessed Lord; the Early Church—the Church that saved Europe from barbarism, the light of the dark ages;—schism of every kind; man in every age and clime—man, savage, intellectual, or religious, recognizes symbolism as a medium of conveying instruction to those around him. It has been our blessed lot to live among the wise ones who in symbolism see nothing but cause for fear and trembling.

There is such a thing as symbolic decoration run mad. It is hardly more absurd or profane to make pencil-cases, tooth-picks, watch-keys, breast-pins, in the shape of a cross, than it is to heedlessly and without system or order, scatter them at random round the walls or windows of a church. The cross is the crowning emblem of all. Let it be lifted up on every gable and spire, let all men see it and reverence it as they pass along. Let us stamp our Bibles and our Prayer Books with it, but let us not put it on our pavements or weave it in our carpets. Let it gleam through our chancel windows, let it surmount our Altar, let it be emblazoned on its frontals, and if we have a chancel screen, let it stand in bold relief between it and the archway above, but let us not repeat it *ad nauseam* in our side windows. In the nave give us emblems of saints and martyrs who were once of the Church militant as ourselves. It is doubtful whether the Cross should ever appear, but as subordinate in a West window. All symbols of the passion are peculiarly appropriate for the great chancel window.

The great thing to be obtained is unity both in the parts and the whole. Figures should not be indiscriminately combined with emblems to which they have no especial reference. The conventional forms of these symbols do not prevent extreme plasticity in their use, and unity of architectural effect can be readily obtained by enclosing them within series of foliated or other paneling. It is never well to introduce grotesque carving inside a church; it is almost more than doubtful if it should be allowed externally. The numerous dissensions between the regular and the parochial Clergy are in many instances traced as the occasion of the scandalous carvings which disgrace so many churches in Europe. We have ample material to work upon without descending to such indecencies. The flowers of the field in all their endless loveliness make alone a book of God's design inexhaustible,—unfathomable. Then, too, we have the twisted cord which led the martyr to the stake, the chain that bound him there, the billets of wood in whose wreaths of mingled flame his spirit ascended to heaven, the saw, the knife, the rack, the cruel nail, these all have been and can be converted into architectural ornament. The Pelican nursing her young with her life's blood, the hart drinking at the refreshing stream, the sacred dove, the mystic triangle, the wheel within a wheel, and hosts of such like can all find their fitting place in a church.

At the Reformation the Anglican Church removed *images*, but not *all images*, from the church. They removed those which from their position were supposed to cause Idolatry among the people. It would not be well at this day, indeed it would not be right to introduce statues of our Lord, or His blessed Mother, either on, or in the vicinity, of the Altar. Since the days of Queen Mary I. of England, the Anglican Church has not recognized such a partial return to the old system destroyed by Edward V., but in all other parts of the church we find statues and pictures. To object to a painting on a panel, and to tolerate it on glass—to object to a colourless statue of marble or composition, and tolerate the same idea under the veil of perspective and colour, is inconsistency strange—passing strange inconsistency. Until something be done in this higher school of decoration for our Church, we must be content with something less than the mere shadow of what we might possess. I cannot possibly see any objection to figures or groups executed in plaster. Original compositions cut in marble are extremely costly and not always satisfactory. For what can be done and obtained at a moderate cost, we need look no further than Thorwaldsen's splendid group at the Crystal Palace. That group was of plaster. Copies of ancient paintings can also be procured at a moderate cost.

Much more could be said on decoration, the adaptation of the form of mouldings to the colour of the stone, the different effects produced by positive external, and by a reflected and transmitted internal light, and on the harmony that should exist between the colour of the glass, the ceiling, and the walls, but we forbear.

AN ENGLISH CLERGYMAN'S REFLECTIONS ON THE WAR.

Let us begin with what may seem a homely topic, but one which is really full of interest, closely connected with our national progress, and suggesting grave thoughts to all who love their country with a wise and disinterested love. I point to the letters of soldiers and non-commissioned officers, of which we have read so many, as the most interesting documents of modern times in relation to the mental and moral culture of our countrymen. Why the men who were won by the bribe of the recruiting sergeant have been thought by many to be a wild, rough set, nothing better than truants at school, and loose, dissipated fellows in early manhood, so that home restraint had become irksome, and drilling and fighting work seemed easier and pleasanter than the drudgery of common labour. Whatever truth there may once have been in such a picture, in justice and candour we must own that English fighting citizens of 1854 are not men of that sort. Some will send news to mother, wife, or sister, if they have to give three days' pay for the paper on which they write. They speak with the most perfect modesty of deeds of bravery with which Europe rings from end to end. In simple, expressive phrase, often with much of clearness and force, they describe what they have seen, and thank God that they are spared, and look on to the future calmly and hopefully, and send messages of love which show plainly that the brave heart is tender, too, and that their country is better served, because they have a home in it which is the world's bright spot to them.

Now, I freely admit, as regards the education of the people, we have still a great work to do. With all our modern appliances and improvements, many are still untaught, multitudes half-taught and ill-taught; but the man must have a blind upon his eyes who does not see in the style, and sentiment, and feeling, of many of those unofficial despatches plain indications of a community advanced greatly beyond their fathers in intelligence and refinement. Forty years of peace have not done nearly all for us that they should have done. A sense of responsibility to God and their country did not penetrate the bulk of our wealthier fellow-countrymen, and make them act up to their high calling and noble opportunities when such a time of tranquillity was given after a mighty struggle. The State might have had more of a paternal character, possibly, if Statesman-like talent and gifts of eloquence had not been so grievously wasted for factious and selfish purposes; and certainly our nobles, and gentry, and merchants, and tradesmen, if they had been willing to tythe their incomes as a thank-offering for all the mercies of that time of plenty, might have parcelled out England into manageable parishes, each with an endowed church and resident Pastor, and might have given to every village the blessing of a well-built school, and a well-paid master. But while most were idle, some laboured, and laboured actively and zealously. The far-sighted, the open-handed, and the large-hearted among us have done a good work for England. There have been self-denying laymen, by the thousand, who had not the silly, unchristian apprehension of encroaching on the clergyman's province, if they did good in their own way. There have been faithful, pains-taking pastors, too, by the thousand, men known to God, though unknown to fame, who have worn out their lives in crowded towns and secluded villages, often paying no inconsiderable portion of their incomes to maintain a school, which had been raised by their exertions, and which their richer neighbours were too niggardly to keep clear of debt; and their reward hath been, after years of prayerful toil and diligence, to see the habits of their flock less gross, their homes more decent, the charities of life more respected, families better ruled, Sundays better kept; while a little company have gladdened their hearts by walking with them in the narrow path, and witnessing activity for Christ among friends and neighbours. * * *

At home, as abroad, I think we see very plain indications that if God has dealt with us very bountifully, has spoken to us very plainly, has been among us almost visibly, it is not all in vain. 'A holy and peculiar people, zealous of good works,' we are not. Who will say we are? Bitter things, indeed, we have often to write against ourselves, when we think of many of our large proprietors, with their noble mansions, and spreading parks, and then turn our eyes to their often ill-housed and untaught dependents,—of the Mammon-worship of our trading classes,—of our populous streets, as compared with our churches, in which the labouring classes, through their faults or ours, never occupy half the sittings,—of the barrenness, or scanty fruitfulness of our vineyard, saddening us both when we preach and when we pray; for few are they to whom we can point as 'living epistles of Christ, known and read of all men;' and our formal worshippers, we fear, greatly outnumber those who 'worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.'

But bitter things, like these, must not cover the page, when we write the story of our times. We have better things to tell of, and should bring them out to public view, that the weak may be encouraged, and the indolent roused to exertion. I am no flatterer, my brethren, you know; but, before God and this congregation, I do not fear to say that our general demeanour for the last three months has seemed to me not unworthy of a Christian people. We have heard with the deepest thankfulness, the welcome news that English soldiers have not degenerated, and that they can rival the worthiest deeds of other days; but still the war-spirit is not kindled, and an invasion of the enemy's territory for conquest, and not for peace, would be condemned by the public voice to-morrow. We have sat and listened to the tale of triumph and the tale of suffering, feeling, as we did so, that we were one in heart; and the fellow-feeling, which is a nation's strength, I am sure has grown, and is warming our hearts toward our neighbours of every class, as we see them rising with ourselves out of the gross world of selfishness, and troubling the current of ordinary life with thoughts about other men's joys and sorrow.—*"Grave Thoughts," by the Rev. J. H. Gurney.*

DUTIES OF CHRISTIAN WOMEN.

Think not, dear sisters, that because I upbraid the other sex with the attempt to cast too much of piety, and duty, and responsibility on you, in order to relieve and excuse themselves, that I therefore undervalue your character and services. Again let me say, too much have I been indebted through life, as an individual, a minister, and a Bishop, to your sex, to be guilty of this. I am not finding fault with you, for doing too much, or being too holy; but with them for doing too little, and for neglecting personal holiness. Too much you cannot do, within the limits prescribed to your sex. To be "*righteous over much*," in the best sense of those words, is impossible to any. We all come short in duty, and at best are unprofitable servants. We would have you do your very utmost, and yet feel that you have done very little. We would assign to you a much higher station than many do, who profess to love and admire you most. There are those who regard you as incapable of rising much above the love of dress and personal display. Nor do they desire more for you, than that you be toys and playthings for their delight—their amusement by idle words and witty speeches, that you devote your precious time to light poetry and silly fiction. Unfortunately, there are those among you, who gratify them but too much in those things. Rise, we beseech you, above such low and unworthy views of your sex. Assert before the world the higher dignity thereof. Cultivate and strengthen your minds by useful studies. Let the word of Christ dwell in you richly in all wisdom. Turn away with disgust from those impure books, which men write wherewith to corrupt the modesty of your sex. Refuse to enter with them, in those places, where oft times the more abandoned of both sexes, seek to amuse by low wit, by falsehood, and blasphemy. Shrink from the immodest dance, with those whom you should make to honour and respect female delicacy too much, even to propose it. Feel that you were born, and redeemed, for better and greater things than these, that whatever you do, you wish to do heartily, as to the Lord, and not to men. Remember that your bodies are designed to be temples of the Holy Ghost, in which God himself delights to walk and dwell. Let your adorning (says St. Peter) be, "not that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves." St. Paul also teaches that "women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array; but as becometh women professing godliness, with good works."

Would that these words of inspiration were better attended to by the female professors of religion at this time. But so far from it, there is a manifest conformity on the part of many of them, to the fashion and extravagance, of the very gayest and most extravagant of the votaries of pleasure, much to the injury of their own reputation as professors of religion, and of that cause which ought to be dearer to them than all other things. Instead of preparing themselves to shine abroad in gay, rich attire, we would entreat our female professors to shine at home "with good works," the "beauty of holiness." Let them especially who have husbands and children be "keepers at home,"—"love their husbands,"—"love their children." I give the words of inspiration. It may be that some of you, by "a chaste conversation coupled with fear," may, without the word, win over your husbands to the Lord. It may be that others of you, loving your children, presenting them in prayer to the Lord, as Hannah of the Old Testament, instructing them in the Scriptures, as Eunice, and Lois, of the New, may be blessed with Samuels and Timothys. It may be, that some of you in the providence of God, have had devolved upon you by death, or long absence from home, or something far more evil than these, the double duty of fathers and mothers, to both sons and daughters. What a charge! but God will give you double grace, if you seek it. It may be that some of you are widows. Then, be widows indeed, remembering that it is of such bereaved ones, who live in the pursuit of pleasure, that the Apostle says, "She that liveth in pleasure, is dead while she liveth." But while the meek and unobtrusive graces are the chief ornaments of the female character, and home the place where she should shine, there are duties abroad which she may perform. Dorcas has had many followers in every age who, after her example, have with their own hands made garments for the poor around. The poor shall never fail out of the land, but will be ever there, to exercise the charity of the rich, and the care of those who have leisure. The faithful minister will ever have good works on hand, in which he will need the help of pious females. Females should ever be prepared to be the alternates and substitutes which God makes use of to do much, which, though assigned to men, men will not perform.—*From the Bishop of Virginia's Pastoral Letter.*

A TOUCHING CUSTOM.—There exists at Lhassa a touching custom, which we were in some sort jealous of finding among infidels. In the evening, as soon as the light declines, the Thibetan men, women, and children cease from all business, and assemble in the principal parts of the city, and in the public squares. As soon as the groups are formed, every one sits down and begins slowly to chant his prayers in an under tone, and the religious concert produces an immense and solemn harmony throughout the city, powerfully affecting to the soul. The first time we heard it, we could not help making a sorrowful comparison between this pagan town, where all prayer is common, with cities European. —*Huc's Travels in Tartary.*

Indulging in dangerous pleasures is like licking honey from a knife, and getting cut with the edge.—*Burmese Proverb.*

Deliberate with caution, but act with decision, and yield with graciousness, or oppose with firmness.

God often tasks them severest whom he loves best, and the time they lose on earth is gained in Heaven.

THE CHURCHMAN.

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☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTES OF THE WEEK.

—We have now entered upon the Holy Season of Lent; and there are gratifying evidences on every hand that among the Clergy of our Church, at any rate, there now prevails a deep sense of its importance, and an earnest desire to make it available, in their respective parishes, to the great end and aim of the sacred and time-honoured institution—that of abstracting us more from the world, turning our thoughts more inward, inducing greater self-examination, leading us to a more thorough repentance, and inciting us to a closer walk with God,—thus making it a due and perfect preparation for that chiefest festival of the Christian year, Easter—the Resurrection of our Blessed Lord—and thereby the consummation of that most gracious dispensation, which brought "light and immortality to light by the Gospel."

According to our humble means and facilities, as Church journalists, we have endeavoured, by presenting suitable notices of the Season, as it approached, to aid in exciting an interest in the subject; and, now that it has come, we continue to intersperse the miscellaneous columns of our paper with appropriate extracts on the seasonable theme. Let us hope that such incidental, yet sometimes arresting efforts, may not on this occasion be altogether in vain. In the midst, as we are, of a bustling and an irreligious world, surrounded by so many influences which draw the mind away from sacred things, and are antagonistic, in fact, to that which it is our highest, most enduring interest, to pursue, first and above all things else—it is surely the part of wisdom, and of prudence, as it is of gratitude, and of duty, to avail ourselves of the opportunities of such a time for seeking to counteract the evils which thereby assail us. Upon this broad ground it may be put as a common appeal to all who profess and call themselves Christians. Every man who wishes to "do justice, love mercy, and walk humbly with his God," may be benefitted by taking advantage of such a season, and should be grateful for it. But to Churchmen the appeal comes with irresistible force. There is an express command upon them from an authority closely concurrent with that of God Himself.

> "The Scriptures bid us *fast*—the Church says *now*."

The Season is specially appointed, as one that becomes associated with such solemn events, yet which leads to such joyous consummations, as to harmonize with our devoutest Christian feeling—to excite our deepest Christian sympathy—to awaken our liveliest Christian interest. The Church, divinely directed therein, has thus appropriately appointed it; and it is the bounden duty of all her members, young and old, rich and poor, one with another, to evince their pious sense of such a blessed provision, and their anxious concern about its holy object,—thereby manifesting the reality of their membership in that "mystical Body," by yielding to it a ready and earnest compliance.

In every direction, it is satisfactory to find, there are opportunities of attending the Daily Service of the Church. Not that such opportunities should on any account be confined to Lent. The pastor who fails at any time to provide them for his flock, violates a plain and solemn obligation, and incurs a weighty, a fearful responsibility. The offices of the Church to which he has deliberately committed himself, in the sight of God, comprise, as his Prayer Book prominently bears record, an "Order for *Daily* Morning Prayer," and an "Order for *Daily* Evening Prayer." But though there is no excuse for the wilful neglect of this duty at any time, yet in so solemn a Season as this, its observance is especially needful; and it is therefore becoming more and more prevalent, all around, to have at least more frequent services in Lent. We would fain hope that, the Daily Service, once begun, will not be discontinued when Lent is past, but become established as that common and blessed heritage which the Church has provided for all her members, and of which no man has any right whatever to deprive them. Not that attendance, however regular and constant, on the services of the sanctuary, is our whole duty at such a Season—or at any season. Lent is a time of special penitence, humbleness, self-communing, and holy devotion; and the spirit of all this must be about our path, and about our bed, and around all our ways. It must accompany us in all our social and family intercourse. *Now*, emphatically, must it draw out our consciousness, that "in God we live, and move, and have our being." So that we may be ready to exclaim, with one who had begun to feel, in all the reality of a self-subduing humility and mortification, the utter vanity of earthly things—

> "Vain pomps and glories of the world, I hate ye!"

This is the mind which it will be well if we can have in us at all times; and it may be specially cultivated at this holy Season. It was the mind of Him who hath "redeemed us from the curse." Happy, thrice happy, in deed and in truth, will he be in whom the observance of Lent may contribute to implant and nurture such a mind!

— An appeal for aid in the erection of a church at Oberlin, in Ohio, will be found in another column. It is not an ordinary case. As well as a considerable poor town population, wanting a church in which the ordinances of Christ can be duly administered, there is a College in the place, where are collected some six or seven hundred of the youth of both sexes, from different parts of the adjacent country, who at present are exposed to all the mischievous influences of sectarianism, and even rationalism, although probably one-half of them are the offspring of members of the Church. One cannot excuse the parent who would, for the sake of a little head-knowledge, expose his child to such a perversion, not to say, corruption, of the heart. But there it is; and if *parents* have no more concern for their children's highest interests, let it by all means be shown that *the Church has*. "We have reason to believe," says the statement we elsewhere publish, "that the interest taken in our services is increasing, both among the citizens of Oberlin and the students of the College, *particularly the latter*." Let it not be said, then, that there was not interest enough in the Church, in such an object, to effect its accomplishment. We believe, with our correspondent, whose communication prefaces the statement in question, and who is visiting these districts for the purpose of obtaining a portion, at least, of the requisite means, that it is "no common opening for our Holy Catholic Church, and that aid given for this object will be exceedingly will bestowed."

— The communication in another column of a reverend correspondent, entitled "Some Attempt to Answer the Question," has in it much that deserves the deep and earnest thought of churchmen. Properly speaking, all sincere and pious members of the Church are *evangelical*,—they must, of necessity, if they are the one, be the other also. The term can have no right meaning, unless it can be so understood, and will so apply. Our Church is Evangelical—that is, it is agreeable to the Gospel, or "Evangel;" and they who are the best—that is, the truest and most consistent churchmen, must be the most Evangelical. And yet is it too commonly understood in quite an opposite sense. That is, they are esteemed—or, rather, they esteem themselves—the only Evangelicals who slight the Catholic and Apostolic doctrine and discipline of the Church,—who may conform to the Church—who may even be her ordained Ministers, who have solemnly promised and vowed concurrence, obedience, submission, in all she teaches, prescribes, enjoins, yet whose notions and whose sympathies coincide more nearly with the opinions and objects of what they are pleased to miscall the "Evangelical Sects." We say *miscall*, because, in the first place, either they thereby insinuate that the principles of earnest-minded and consistent members of the Church are *not* according to the Gospel, or else they cannot mean that they who are of totally opposite views *are so*; while, in the next place, the very fact of such sects being schismatical, some of them, it may be, heretical also, must render any such title, to say the least of it, utterly misplaced. The tendency of this sort of Evangelism is, as our correspondent justly says, "to undermine the Church and her doctrines." And equally true is his position, that according to the popular prejudice, or, perhaps, more properly, self-delusion and conceit, "the only unmistakeable feature of it is in favour of the sects, and opposition to the distinctive doctrines of the Church, as laid down in the Prayer Book and the Catechism." There must, indeed, be such *opposition* wherever there is such *favour*. For both cannot be right. If the Sects are worthy of our favour, we must, of necessity, be opposed, more or less, to the distinctive doctrines of the Church. There can, in such a case, be no halting between two opinions. "If the Lord be God, follow Him; but, if Baal, then follow him." There is a divine truth involved which cannot be compromised—a solemn obligation which cannot be escaped from. They who are in the Holy Orders of the Church are especially bound to "drive away all erroneous and strange doctrine"—all, that is, which is contrary to the doctrine of the Church. And we are all—every member, whether cleric or lay—taught and required to make the supplication continually, "From all false doctrine, heresy, and schism, good Lord deliver us." It is a subject which cannot too frequently be brought home to the business and bosom of churchmen; and hence the importance we attach to its discussion in such an article as that we refer to.

OUR INDIVIDUALITY IN THE ORDINANCES OF THE CHURCH.

This, then, is one great practical application of what we have, in previous articles, been contending for,—that the very ordinances of the Church have special regard to the individuality of her members—that, although "one body," yet being "many members," every one has an individual interest therein, is separately in union with Christ, "the Head of the Body," and is personally the object of all the divine influences that are obtained. He is closely incorporated, yet he is still numerically one; he contributes to constitute a Body, yet he is still a member; he has secured his embodiment, yet he has preserved his individuality. And the "grace which worketh salvation," and which is conveyed through those divinely-appointed channels that are in operation in the Church, is given to every man singly. That grace is a supernatural gift such as God only could bestow, and He has prescribed and doth direct the means whereby it is to be communicated to every individual member of the Church who is disposed and who is prepared to receive it. Yet, when it is received, there is no absorption in it thereby. Though he is made one with Christ, he in Christ, and Christ in him,—though his union with God is thereby effected, yet his own individual consciousness still survives: he is not absorbed and lost in the Deity, as the Oriental philosophy erroneously supposed that any such union must accomplish.

Let us see, then, how this is evidenced in the Ordinances of the Church. In all the institutions of divine authority relating to the worship of God, man has his own individual interest and concern. He is not safe because others are in communion with God therein—he must be so himself, separately as well as collectively. As individuals apart from the Church, it is true, we are nothing; yet in the Church we have individually access to God. There are great social principles of human communion, on which all individual virtues ultimately depend. So are there great religious principles of spiritual communion, through which great individual blessings are promised, and are obtained. "Where two or three are gathered together in My name, there am I in the midst of them." This gracious assurance is a personal affair to each one of those who are so gathered together. It is to His own that He cometh; and it is every one who has the unspeakable happiness to be Christ's own that then receiveth Him. We have it on the authority of Christ Himself, who said in reply to the question, "Lord, how long wilt Thou manifest Thyself unto us, and not unto the world?"—"If *a man* love Me, he will keep My words, and My Father will love *him*, and We will come unto *him*, and make our abode with *him*." That is, with every man, in his individuality, who will keep His words. Public prayer, then, hath its personal efficacy, according to the disposition and desire of the persons who severally participate in it. And prayer is the enjoyment of that happiness which is union with God; while such enjoyment is the proof of its continuance, if not the evidence of its existence. For who can pray, without humbly feeling the need of the Spirit of God within Him? And on one of the most solemn occasions of "two or three" being gathered together in Christ's name, even that of our commemoration of His "precious death and burial," while the appropriate special Prayer acknowledges that it is by God's Spirit "the whole Body of the Church is governed and sanctified," and makes supplication "for all estates of men in His Holy Church," it is distinctly avowed that it is "that *every member of the same in his vocation and ministry* may truly and godly serve Him." And since it is the means of grace in the Church that God has been pleased to appoint to bring men unto Himself, in Christ, through the dangers of a world that lieth in wickedness, "as he brought Noah and his family out of the old world into the new, by means of the ark, which was a figure of His Church, and if they had been out of the ark, they, like the world, would have perished; yet it is also true that a man may be in the Church, and yet be lost, "for was not Ham in the ark, who was a reprobate?" Such is the individuality of our position there—such the personal concern of every one in the ordinances therein, whether they become "a savour of life unto life," or only "a savour of death unto death."

In nothing is all this more remarkably exemplified, than in the Sacraments of the Church. We are to understand by this term those two holy ordinances which are pronounced to be "generally necessary to salvation"—Baptism and the Eucharist. "By Baptism," as it has been well observed, "we receive Jesus Christ, and from Him the saving grace which is proper to Baptism; by the Eucharist we receive Him, also imparting therein Himself, and that grace which the Eucharist properly bestows." And when we consider this, and remember at the same time, what can be so clearly explained, that "Baptism and the Eucharist are, what none of the other ordinances are, federal rites, the one for initiating, the other for receiving, the covenant of grace, instituted for a reciprocal communion between God and man, of blessings on the one part, and duty on the other,"—when, we say, their nature and object are thus considered, and we see that they are not merely a means to an end, but actually part and parcel of our Christian piety and perfection—"as much a part of virtue," as has been truly said, "as the performance of any moral duty is"—we must acknowledge and feel how only they are so by reason of their individual application to such as partake of them. In nothing, we repeat, is it more essential that man's individuality should be kept strictly in view. In the Church, as One Body, it is true, they are received; but it is to the members thereof individually that they can alone be efficacious.

Baptism places each individual soul that receives it in a new position. It cleanses it, individually, from its original sin. The "old man" of each individual is buried therein. It gives unto each one of us, personally, "that which by nature we cannot have." It is individually that we are therein "washed and sanctified with the Holy Ghost"—"delivered from God's wrath"—and "received into the ark of Christ's Church." The Church has taken due care, in the ordering and wording of the Baptismal Service, that there shall be no mistake about the individuality of what is accomplished. How many soever there may be ranged around the Font, to whom the rite is to be administered, it is asked of each, "Dost *thou* renounce?"—"Dost *thou* believe?"—"Wilt *thou* be baptized?"—"Wilt *thou* then keep God's holy will and commandments, and walk in the same all the days of *thy* life?"; while to each, individually and separately, is the act itself appropriated—"I baptize *thee* in the name of the Father, and of the Son, and of the Holy Ghost"—"We receive *this child* into the congregation of Christ's flock, and do sign *him* with the sign of the Cross,"—that reception and that sign being each one's own most blessed privilege, badge, and responsibility, then and forever.

Equally a matter of individual concern is the Sacrament of the Holy Eucharist. It is through this means that each communicant is united more closely still with God, and that union, by "the strengthening and refreshing of his soul," by its spiritual food and sustenance, consolidated and perpetuated. It is the deep and complete incorporation of the Holy Spirit in our natural soul, so as to become one with us, and we with Him. In Baptism, Christ is present only by power and grace; but in the Eucharist He is present likewise by His Body and Blood. And the Spirit is herein divinely and specially bestowed as a renewing principle to every one who worthily, that is humbly and faithfully, partaketh of the same. "For as the Body of the Word," so St. Cyril expresses it, "is life-giving, since He has made it his own by a real union, which is beyond thought and expression, so we who are partakers are by all means endued with life." And the words of St. Paul individualize this most signally, when he exclaims—"I speak as to wise men, judge ye what I say. The cup of blessing, which we bless, is it not the communion of the Blood of Christ? The Bread which we break, is it not the communion of the Body of Christ? For we being many are One Bread and One Body, for we are all partakers of that One Bread." *All*—every one—each one, severally, individually: constituting "One Body," yet consisting of "many members" in that Body, in which every one has his individual, personal interest, duty, and privilege. And as a virtual corroboration of this, we need only point to the fact, that ever in the Catholic Church has care been taken, that to each communicant singly and separately, shall the words of administration be spoken. In whatever form it has been expressed, whether, as in earlier times, "the Body of Christ, the Blood of Christ, the Cup of Life"—as afterward enlarged into "the Body of Christ preserve thy soul;" or, as now, "preserve thy body and soul unto everlasting life"—the whole sentence was to be used, and is now, in the correct administration, to be used, in giving these "holy mysteries" severally to each individual communicant, so that to every one it a thereby made an individual administration—as to each it can only avail as an individual reception. The spiritual sustenance is a personal blessing—this personal blessing is an individual responsibility.

Such, then, is our individuality in the very exercises of religion—such the personal interest of each of us in the services of the sanctuary—and such the individual participation there must be in the virtues of Sacramental grace. It is every one's own individual concern and duty—it is our own conscience, and not another's, that must "bear witness" to its reality. Not, however, that we are on this account to wrap ourselves up in our own self-conceit. We must, even in such things, care one for another—preserving our individuality, yet without being exclusive—looking closely into himself, yet not being selfish. "He that loveth God will love his brother also." A life of Faith must be a life of Charity. And to attain to it is to realize, every one in his own individual case, the humble, heartfelt prayer—

> "Father of Light and life! Thou Good Supreme!
> Oh teach me what is good! *teach me Thyself!*"

CLERICAL EDUCATION.

It is not long since that we had occasion to make some cursory remarks upon this subject, which is really one of the most important that can interest the Church; and it is taken up, just now, we perceive, in England, in connection with the question of University Reform, as involving changes in that provision for the education of the Clergy which the English Universities have always professed, and, indeed, were established to furnish. They were designed to be, emphatically, "seminaries of sound learning and religious instruction:" not exclusively for the clergy, though especially for Churchmen. They have long been, in fact, the great nurseries for the Ministry of the Church. And in the olden time, when there prevailed a more godly discipline, doubtless they were efficient for that sacred purpose. But they have come to possess too much of the stamp of the world; nor will the "Reform" which has already been applied to one—and that the noblest and most famous of them—apparently have much effect in restoring the better system. Oxford, indeed, it is rather to be feared, will still further deteriorate as a place of training for the Clergy; and hence there appears an anxious concern about establishing training colleges for the special object of imparting a Clerical Education—understanding the term Education in its best and truest sense, as that which is not merely instruction, and applied solely to the filling of the memory with knowledge, but of training, of rearing up the human mind: remembering that that mind is not a passive, inert substance, which yields unresistingly to the hand that would mould it, but a living thing, full of motion, and with its own laws of motion, "rapid as thought, unseen and untraceable, glancing from heaven to earth, and from earth to heaven, and gathering at every turn innumerable combinations of its own ideas." This it is that has to be reared up in every Christian man, who is to be fitted to do his duty "in that state of life unto which it shall please God to call him." As a percipient organ—percipient of ideas—and yet as nothing in itself, apart from that which has to be implanted in it, even unto consciousness—all its excellence must ever depend on the truths which are written upon it. And to do this is a part of education, and still only a part; for there is the heart, with its affections, to purify and to sanctify. God is the source of all good; and nothing can be good which does not reflect His image. To be educated aright, then,—to have anything which deserves the name of education—it must be, first and above all, in the knowledge and love of God. And if this is necessary for us all, as Christians at large, how more especially and urgently so for the Christian Priesthood?

Now, as is admitted in an able English article on this subject, from which we have quoted elsewhere, and which has suggested our present remarks, "there can be little doubt that in the Universities themselves intellectual ability is much over-rated." That is to say, too much importance is attached to its mere possession, and too little to its right application. "For, like every other endowment, it may or may not be devoted to the service of Him who gave it." This is the great point. Unless so devoted, in the case of the Clergy more particularly, it is a vain, if not a mischievous thing. If we have not that love of God which will devote us to His service, although, as the Apostle says, we "understand all mysteries and all knowledge," we are nothing. And therein lies the great defect of the present system of Clerical Education, on this side of the Atlantic, it may be feared, as well as on the other. Without that which is "the wisdom of God and the power of God"—without the directing, controlling influence of that "blessed unction from above," acting thereupon, the intellect of man, for all religious objects especially, is but a machine. "That which gives man real spontaneity," says one of Oxford's soundest divines, "real energy, real faith, love to God, zeal in His service, which takes him out of the slavery of the body and its lusts—this same power also enables him to superintend and regulate the movements of his intellect: the working with the intellect being as much an action as the working with the hands, or the tongue, or the feet, as much under the control of the will, as much the subject of moral responsibility."* And the knowledge of God, and the influence of His Spirit, will ever be as essential to the regulation of man's intellectual processes, in every branch, as it is to the due performance of his moral duties.

But how little, it is to be feared, is this attended to as it ought to be, even in Clerical Education. There is a mistake too generally committed, as it were *ab initio*. There is no assurance, ascertained or even sought for, of that "inward and spiritual grace," *first*—and then to proceed with those mental attainments which may be requisite for the practical work of the Ministry; neither, it may too often be, is there any thorough trust in, any real dependence upon, and constant seeking after, that Holy Spirit which alone can "lighten with celestial fire"—that fire which must lighten every faithful and efficient Ambassador for Christ. Influences *are* brought to bear—religious influences, too, they are taken to be; but they come not, too frequently, direct from Him whose Spirit it is that must animate, direct, control them. "But we repeat," says the quoted article already referred to, "it is not by training the head that influence is gained; the heart has far more sway over the head than the head has over the heart; *and that training is in the highest degree deficient, in which the heart is neglected*. Even when there is some admixture of error in that which is laid before the student, there is a wonderful power of correction in the warm feelings and enkindled zeal. If we may so say, the influence of Dr. Pusey has been extended over thousands who do not feel agreement with many points of his system." But why let it be this second-hand influence? Why not let it flow direct from the fountain-head? Why take a system as man's, instead of receiving it from God Himself? It is to this that we must trace the *ites* and *isms* which unhappily pervade the Church, and are apt to sectarianize her character, and mar her operations.

It should never be forgotten, that we, every one, individually, have "access by one Spirit to the Father." And they who are being trained up to any holy function, must exercise this blessed privilege constantly, uninterruptedly, and devotedly. They must, indeed, and in truth, be "renewed in the Spirit of their mind." *They ought, indeed, to be made individually conscious of that renewal by His Spirit, before they are permitted to receive Holy Orders.* For is it not professed, by every candidate, that they are, emphatically, "chosen through sanctification of the Spirit, and belief of the Truth?" Are they not required to give an affirmative answer to the solemn question, put to them in the name of God and of His Church—"Do you think in your heart, that you are truly called, according to the Will of our Lord Jesus Christ to the Order and Ministry of Priesthood?" And do they not promise and vow, before God and His Church, that they will be "diligent in prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, *laying aside the study of the world and the flesh*"—having (so they also profess) "clearly determined to give themselves *wholly* to this Office, whereunto it hath pleased God to call them." This, then, is truly a Spiritual life—it is indeed being "ordained to a holy function." And there must, therefore, of necessity be a Spiritual training, such as will, if not throw all mere intellectual attainments completely into the shade, at any rate bring them forth only under its own divine enlightenment.

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* Sewell.

ENGLAND AND THE WAR.

Although we have never concealed our opinion of the lawfulness, and the expediency, of that resistance to the domineering and aggressive spirit of Russia which England has felt bound, at so immense a sacrifice, to make, we have yet had a powerful persuasion all along, that it was mainly owing to the fact of there being such a Ministry in office as that of Lord Aberdeen, that the Czar was induced to proceed to the extremities of war at all. He knew, in the first place, that the Prime Minister of England had a strong repugnance to a rupture with him as "his friend of forty years' standing,"—and, what was more to the point, he knew also that the disposition, the temperament, not to say the policy of Lord Aberdeen—whose character as a diplomatist he well understood—was altogether opposed to entering upon a course of active hostilities with him, if it were possible to avoid it. He well imagined also how weak and wavering, because how divided and distracted, any Cabinet must be, which undertook to set out upon such a course, with such a statesman at its head, and with such incongruous materials in its composition. He knew, too, no doubt, as a general principle, that any Coalition Ministry must of necessity be, more or less, an impotent one, by reason of the compromise of both principle and policy that must be made in its councils, for the sake of a mistaken harmony, and of a false peace. We verily believe, therefore, that if there had been no such patched up Administration as that which two years ago unhappily took the reins of power in England, upon the factious displacement of Lord Derby's, there would have been no war. And we are moreover of opinion, that could Lord Derby, at the present crisis, have succeeded in constructing such a Cabinet as he would have wished to preside over, the war would soon have been brought to a termination. For the Czar knows Lord Derby, as well as Lord Aberdeen. He has had the opportunity, and has not neglected it, of taking the *guage* of each of them. And he knows full well, that while the latter would be reluctant to oppose, and vacillating when obliged to resist him, as has been shown to be the case, the former would, to use a vulgar but expressive phrase, "stand no nonsense," but would, promptly, boldly, and energetically, defy such pretensions as those which the other has dallied with; and if once constrained thereby to draw the sword at all, would assuredly, and at once, "throw away the scabbard."

One's only wonder is, that the people of England should so long have endured an Administration that was evidently unfit for so fearful a conjuncture. But, as Mr. Disraeli has forcibly put it to the House of Commons, whatever individual ability there might be in the Cabinet, "when the Ministers of the country had themselves revealed their weakness to foreign Courts, all the ability and patience of particular statesmen could not make up for the weakness which was known to prevail in the councils of England. At all times such a circumstance must be injurious, but at that moment it might be more than injurious. Two years ago," continued the right hon. member, "England was the leading Power in Europe, but is there any man in this house who can pretend that she holds that position now? If this be the case," he added, "if we are called upon to decide whether the House of Commons has confidence in the Ministry, when the debate is commenced by the secession of the most eminent member of the Government—when affairs are in a calamitous state, and when we are told by the late Lord President that the conduct of the war is entrusted to a Minister whom he thinks is unequal to the task—I ask the country—I ask the Ministers themselves, whether they can complain that a member of the Opposition should give his vote according to the belief which he entertains that the affairs of the country are entrusted to a deplorable Administration?" And why deplorable, but because of the want of that determination and energy which cannot exist where there is an absence of congeniality, amity, and unanimity. It was alleged in excuse for their mismanagement of the war, that the commencement of preceding wars had been signalized with blunders. But another Opposition member, Sir Edward Bulwer Lytton, adduced a case in point which prefigured the very course it had now become necessary to adopt,—a case when, once in the last century, there was a war, the conduct of which manifested a series of blunders and disasters, and attempts were made in vain to patch up the luckless Ministry of the day. "The people at last," continued the distinguished speaker, "became aroused, indignant, irresistible. They applied one remedy; that remedy is now before ourselves. They dismissed their Government, and saved their army." That remedy, then, the British Parliament have not hesitated to apply in the present case. At any rate, they have begun to try its efficacy. They have "dismissed their Government." Whether they have "saved their army," certainly remains to be proved.

Yes: they have dismissed their government, but they have done so only to patch it up again, with the omission, it may be, of those who were elements of weakness, but without the addition of any who will be elements of strength. Lord Palmerston is Premier, instead of Lord Aberdeen, and Lord Panmure is Secretary-of-War, instead of the Duke of Newcastle. In both cases, as respects general politics, it is a change from sound Conservatism to reckless Liberalism; while, as respects the war, it is not a change on the safe side, by any means, whatever it may be on that of improbity and of impetuosity. The new English Premier is, beside, a rationalist in religion, a skeptic in the Christian faith, an impugner of evangelical doctrine. It was he who, it will be remembered, a short time since, went out of his way to inculcate a worldly-wise doctrine, which was at variance, as every Sunday-school child knew, with one of the commonest yet most cardinal principles of the Christian religion. How can the blessing of God be expected upon councils that are to be influenced by an irreligious and infidel spirit like his? Alas for our poor Mother Church, under such sacrilegious hands!

THOUGHTS ON CURRENT EVENTS.

It has been well said that parties are a necessary evil, incident to free governments. They are not an unmixed evil. They are evil because they arise out of the weakness and wickedness of human nature, and for the same reason they are necessary. They are not unmixed, because they furnish a vent for the evil propensities of men which would otherwise do greater mischiefs. By parties, we mean combinations of men formed for the purpose of carrying into effect certain principles, it may be of government, it may be of policy. They are distinguishable from cliques or factions, words which indicate, the one combinations on a small scale, the other on a large, but both combinations formed for selfish purposes. One great benefit of legitimate parties is that they exclude personal factions.

It is a very remarkable fact that there are now in the two freest nations of the world, Great Britain and the United States, no such things as parties.

The great questions, which for centuries agitated the former country, relating to the relative power of the Crown, the Parliament, and the people, have been settled, and nobody, but a few republicans too inconsiderable in numbers to do anything, desires any further change. The covert question between the landed and the moneyed interests, which, unperceived by the parties, lay beneath all those struggles, has also been decided in favour of the latter. The result has been the overthrow, whether for good or for evil, of the long-settled protective policy. The liberal view has been adopted that every colony and, to as large an extent as may be possible, every man is to regulate its or his own affairs according to its or his own pleasure. The result is that there are no longer principles upon which parties can be formed, and they have given place to personal factions.

The same thing has been going on in the United States in even a more marked and decided manner. The three old parties whose watchwords were, democracy, state rights, and a strong central government, have become extinct; because the instincts of the majority, or rather the masses, pointed toward the principles of the first. The result has been that no politician dare avow any other set of principles, than that of that party. The attempt to get up a conservative party has totally failed, because no one dare avow really conservative principles, as if he did, his friends were obliged to abandon him. The Whigs acquired the name of the party without principles, because they had no principles which they could avow, without insuring their defeat before the people. This, we suppose, is the true secret of the retirement of the great mass of the intelligence of the country from the political arena. High-minded men will not advocate principles which they do not hold, and they cannot hold those which are popular.

Hence the rapid degradation of the character of the debates in Congress, and, in fact, of Congress itself. In our youth, there was occasionally an outbreak of blackguardism in the lower House, but it was received with public indignation, and not soon repeated. The Senate was a grave and dignified body. At a later period the character of the House, the first to be affected by the cause to which we have adverted, became that of an undignified and riotous assembly. The Senate remains the true representative of the dignity and ability of the nation. The magnificent joust between Webster and Hayne took place after the House had begun to lose caste. The Senate was for a long period after that illuminated by the triple constellation of Webster, Clay, and Calhoun. Now they are all gone, and have left no successors. The greatest men of the present day are those who were their satellites, and who were lost in their splendours. The younger men give no promise of attaining to the first three, or even to that of those upon whom their mantles have not fallen. The moral character of the Senate has fallen to the level of the House.

Factions and cliques pervade the land. Personal factions we have few, because our persons are not sufficiently important to form a nucleus round which they may gather. But we have local factions, and factions banded together for the purpose of forcing upon the public some single idea, right or wrong, as the panacea for all evils, and whole sum of its policy. We have, moreover, personal cliques, whose object is to elevate some one of their number to the Presidency, in order that the rest, in the inverse order of their insignificance, may be cabinet ministers, ambassadors, heads of bureaus, and holders of fat or lean clerkships. All these are intriguing with each other, in order that a majority may be concentrated on their crotchet, or their candidate.

Such have been the evils of animosity in this country. In England they have produced a number of personal factions. There are no longer Whigs or Tories, but there are Derbyites, Peelites, Russellites, and Palmerstonites. The agreement in principles, undoubtedly, as in this country, in some degree forced and insincere, leaves nothing to argue about but matters of detail, and the political controversy has degenerated into a dispute about men. This state of things led to the formation of the late Cabinet, which we believe concentrated the greater part of the political and administrative talent of the nation, and had the distinguished merit of being almost the only ministry since 1688, which was not actually hostile to the Church.

Its weakness was that parties being extinguished, it had no party to support it. There were two, or three, it may be four, factions which were opposed to it upon personal grounds. The strongest of those was Lord Derby's, which before its accession to power, was a real party; but has consented to hold power on the terms of administering it on the popular principle. It is now only the strongest faction, that which adheres to Lord Derby. In this critical state of things the ministry found themselves involved in a war, which the growth of liberality, of private judgment, and of the desire for news, compelled to carry on with the minimum amount of secresy. Mistakes were doubtless made, difficulties were found to exist greater than had been anticipated, and the public, seeing in the newspapers all the evil effects of these, without any knowledge of the causes, became excited.

But the ministry was a coalition ministry, formed of two cliques, one of which had the greater amount of compacts, and the other the command of the larger faction. Lord John Russell, the head of the latter, has for a long time past manifested in various ways a want of fidelity to his colleagues of the older clique. He does not seem to have been supported in this by the other members of his clique in the Cabinet, although he was by those of his faction in the House. He thought the clamour, to which we have referred, furnished the lever which was to remove his hated colleagues and restore him to the highest place in the national councils. With the characteristic treachery of the House of Bedford, he resigned office and joined in the attack on his friends. The ministry fell, and we have reason to hope that he fell with it, an instance of righteous retribution on the treachery of one whom we have long held to be, although it is a bold word, the most unprincipled English statesman of modern times.

H. D. E.

Baltimore, February 19, 1855.

Commemoration of English Martyrs.—We find by the English papers that a sermon in commemoration of the English martyrs who perished in the Marian persecution was preached by the Reverend Canon Dale, at St. Paul's Cathedral, London, on Sunday, February 4, being the third centenary of the day, on which Master John Rogers, once Prebendary of St. Paul's, and the first of the Martyrs, was burnt at Smithfield. It has deep interest in connection with this subject, that there has recently been an earnest attempt to revive the opinion that the martyr John Rogers was intimately connected with this country. It is believed, we see, "that the family of the Rev. Nathaniel Rogers, of Ipswich, Massachusetts, 1636, (son of the Rev. Rogers, of Dedham), had good reason for supposing they were descended from the martyr." Such, it is well known, was the belief of the Rev. Mr. Hunter, the celebrated antiquarian of England. And it was recorded, we find, in the Historical Register, of 1851, that "John, of Dedham, was brought up and educated in the family of his uncle Richard, of Weathersfield, father of the Rev. Ezekiel, of Rowley, Massachusetts, and that the Rev. Richard was a son of the martyr, and that the Rev. William Jenkyn married a granddaughter of the martyr, according to ancient books, whose name was Mary, a daughter of the Rev. Richard, of Weathersfield." One of the "ancient books" alluded to is an old Family Bible, and a correspondent of the Boston *Transcript* says of this book that it "has been pronounced to wear marks of genuineness, by a gentleman of Boston most learned in those matters, and having been handed down through many generations, with the tradition of being the martyr's, seems to us a strong link in this chain of evidence."

NOTES AND COMMENTS.

Duties of Parents to their Children.—The *Lutheran Standard* is urging the importance of *early* Confirmation—a rite which it justly calls "a noble Church institution, that has so long and so well stood the test, and has already produced so many blessed fruits;" and it denounces those parents as Christians only in name, who "are ready to sacrifice this cherished usage of our Church, in order to gain the short-lived favour of the sects, to be praised by the world as liberal men, to gratify their vain thirst for popularity, or perhaps to save themselves the labour, and relieve the worldly-minded, the superficial, and the indolent, of the trouble of catechetical exercises,"—thus "doing nothing less than casting away their noble birth-right, defrauding the lambs in the Church of a blessed privilege, and exchanging gold for dross." Others, again, it is shown, pretend that it should be put off until their children are old enough to "choose for themselves"—as though religion were, in anywise, a matter of choice. Or they regard all systems of religion as equal, and look upon their own faith with misgiving or with indifference. But, it is asked—

> Has God given the parent no authority, no influence, no trust, no charge? Does he require them to exercise no superintending care over their children? Will he require no account of the manner in which these privileges and duties are treated; and will he not demand at their hands those he gave them? Would they for a moment think of leaving their children in bodily danger, though they may have chosen it themselves? Would they not regard it as their duty to warn, direct, and save them? Let them but fulfil their duty faithfully as parents, and there will be no necessity to resort to compulsion in the case of their children in matters of this kind. The child will learn to look upon the parent's authority with filial submission, and cheerfully obey good counsels that are faithfully given.

—This is sound, as it is earnest, entreaty. Would that parents would every where attend to it!

Latitudinarianism in the Church.—The *Episcopal Recorder* appears to pride itself in the thought that it differs from all the other Church journals—or rather what it calls the "Episcopal press,"—though what we have to do with the Bishops, in particular, it would be difficult to show,—in supporting Dr. Muhlenberg's "Memorial," and pretends that "the tone of theology which the anti-Puritan reaction has here produced may have led to an undue appreciation in this quarter of those rubrical ligaments in which our public worship is swathed and by which its freedom is crippled." But this were begging the whole question. We deny that our Liturgy has any "rubrical ligaments" which cripple the freedom of our public worship. There is a prescribed Order of Service, and there are prescribed Prayers for such Services. And without this the Church would never observe the Apostolic precept, "Let all things be done decently and in order,"—as without Creeds and Articles there could be no "unity of the spirit," and thereby no adherence to "the faith once delivered to the Saints." But what the *Recorder* evidently wants is the opportunity of indulging its latitudinarian propensities under the sanction of the Church and within the walls of the Sanctuary. "While we are perfectly willing," it adds, "to accord to our Northern contemporaries the right of bandaging themselves up in vestments as tight and close as they please, we only ask that they should not insist on bandaging us." In other words, however we in these regions may be content to submit to the "Godly discipline of the Church," they want to do, every man, what may seem "right in his own eyes"—they want to introduce, objectively, latitudinarianism into the Church.

The Church of the Poor.—One of the insinuations of the "Memorial," to which we have so often referred, is that, under its present system, our Church is not a Church for the Poor. In allusion to this at a recent missionary meeting in his diocese, the Bishop of North Carolina thus remarked:

> "If it could be proven from logical sequence, satisfactorily to his mind, that the Church of which he was a member, to which he owed so much for his present position, was not a Church for the poor, adapted to their wants, he would leave it to-morrow! But he held to the contrary, and called upon his former parishioners to exemplify what he had so often taught them from the pulpit, how great an interest they personally had in this truly blessed work."

This is all very good. Our Church *is* in all respects adapted to the wants of the poor. But it must be brought more into actual contact with them, if it is practically to display its real character and capacity as such. In too many instances, all around us, it *is* made "not a Church for the poor." This is not the fault of the Church, but of her members, and too often of her ministering servants. But it must cease so to be, if the stigma against which the Bishop protests is to be utterly cast off.

The Proper Posture in Prayer.—The Presbyterians, it appears, are beginning to entertain the idea of *kneeling* in public prayer being a more appropriate posture than *standing*. The reason which one of them has put forth, as a pretext for escaping from their present undevotional practice, is very ingenious—

> "There is a tradition extant as to the origin of the posture of standing in prayer which I would fain believe—'That at the Reformation the Presbyterians occupied so entirely every square inch with their serried hosts, that there was, in fact, not room to kneel, and hence arose the custom of standing in prayer.' Be this as it may, however, it cannot be denied that the same excuse no longer holds good. There is, alas! room and to spare in all our churches, with the exception, perhaps, of Henry Ward Beecher's, or Mr. Wadsworth's, for the congregation to 'worship and bow down, to *kneel* before the Lord their Maker'."

This, we say, is very ingenious. But it is more plausible than true. The real cause of their adopting a *standing* posture was, that the Roman Catholics' was a *kneeling* one. They revolted from every thing, in ritualism or in doctrine, which prevailed, and was abused, in the Romish Church. We cannot see that there was any excuse for this, at any time—any more than there would have been for praying at all, because the Papists did. But at any rate, "be this as it may," certainly, whether in this case as we have put it, or as the Presbyterian in question has alleged, "it cannot be denied that the same excuse no longer holds good."

Neglect of the Young.—A writer in the *Western Episcopalian* thus winds up an article on this subject, which, as we have before shown, is forcing itself upon the attention of the Clergy of Ohio:—

> The thing complained of is a disease of the times, drunk in from an atmosphere of ungodliness which has come up over the land like malaria from a thousand different marshes, and settled more thickly over some localities than others, yet leaving none escape entirely. The peculiar structure of our society, the spirit of speculation which has been so rife, the trashy, poisoned literature which has been put into such active circulation, the tone in some instances of the secular press, have all helped to generate this atmosphere—and so far as I can see, the only remedy is in repentance, not individual only, but national also. Idolatry is the crying sin of our times; our people have forgotten God's covenant with mankind; all they have cared for has been "the corn, and the oil, and the wine," and not Him who gives these blessings. For this he is scourging us, and of this we must repent. How the nation is to be brought to repentance, what new principle of power or adaptation on the Churches' part is to effect this, is a question which the length of this article will not even allow us to allude to, and the discussion which is now going on in our Church papers possibly renders unnecessary.

Now we are humbly of opinion, that it is not simply the neglect of religiously instructing the young, but the want of care as to the kind of religious instruction given. To talk of "Churches," as the writer does, where "Sects" is the proper term,—to imbue the youthful mind with the idea that all these are one as good as another—that there is no distinctive Church principle involved,—all this is most mischievous, producing a sort of indifferentism which must grow with their growth, and strengthen with their strength. No "new principle of power" whatever is needed. The Church to which we belong has made ample provision for us all—young and old: all that is wanted is to appropriate it honestly, earnestly, and fully.

The Church Music Question.—In all directions there is a movement upon this question—both within the pale of our Church and without it—though so far there is no tangible means adopted, that we can hear of, for giving practical effect to the universally admitted necessity of a reform of the present system,—its conversion, that is, from one merely and most improperly *orchestral*, into one that shall be wholly and devotionally *congregational*. A writer in the *Genesee Evangelist* thus alludes to it:—

> It does surely become us to encourage, to the utmost, the cultivation of this art (of music), with reference to its religious uses. The voice of every child should be cultivated, and trained to song. Every school should be blest with the influences of music. It were well if every house resounded with singing at the daily family worship. The youth of every congregation should be furnished with all possible facilities and encouragements for united improvement of their vocal powers. Never should a Christian congregation lack trained and harmonious voices, for offering up its songs of praise. Most delightful of all would it be, if in every school and every house music were so assiduously cultivated, that in the public assembly *all* could unite their voices, in literal obedience to the thrilling call, "Let everything that hath breath praise Jehovah." But if we cannot yet do all this, we should at least, by the training of a sufficient number, be prepared to "make a joyful noise unto the Lord"—to "come before his presence with singing." Ours, like the ancient Sanctuary, should resound with music the most perfect which the art and the consecrated genius of our times can furnish.

We go along with all this; but still it must be kept subordinate to the great end in view, as a reality of Divine worship—the congregational praise—the participation of the whole assembly of worshippers in the Church's Song.

The War.—The accounts from the Crimea brought by the *Asia* came down to the 22d of January. For several days the ground before Sebastopol had been covered with deep snow. On the morning of the 13th the Russians, after a furious cannonade, assaulted the English and French lines, but were speedily repulsed. There were fourteen English missing. One officer and nineteen men were wounded. The siege operations were speedily to re-commence on new lines. Provisions and stores were arriving daily. The Russians show in some force over the valley of Balaklava. Another account of the same date said,—"There is no progress to report in the siege. The French have taken most of our right attack. Shot, shell, and warm clothing go to the front daily, but no huts. The *Emu* has arrived with the 14th Regiment, but neither that or the 39th have yet landed. The *Gorgon* and *Highflyer* have arrived at Balaklava. The enemy are said to be in want of ammunition; they show, however, no signs of want, but fire briskly. Sebastopol received supplies on Wednesday, January 17th. A council of generals had been held at Lord Raglan's. It was thought that the assault would be made as soon as the weather permitted it." The Russian accounts were somewhat different. A letter from St. Peterburg, dated the 30th ult., says:—"A despatch from Prince Menschikoff has been received here, with news from Sebastopol to the 22d. The Prince reports several night sorties against the left wing of the enemy (the French) and the trenches, in which the Allies suffered great loss. Two officers and several soldiers were made prisoners. In the camp of the Allies the want of fuel was severely felt, and the troops were burning the beams of the ancient Temple of Chersoneus. They had also destroyed its dome and the ornaments." A very important despatch had been received in London from Bucharest, *via* Vienna, stating that the Russians have received considerable re-inforcements, and that Omer Pacha has tendered his resignation, in consequence of the refusal of Ismail Pacha to obey his instructions in Roumelia." The following were the casualities of the war to Dec. 31st 1854:—Killed in action, 90 officers and 1243 men; died of their wounds, 26 officers and 310 men; died of disease, &c., 87 officers and 3224 men: Total, 213 officers, and 4777 men; or 4990 in all. The total number of wounded up to the same period has been:—Officers 236; men 4,192. And the number remaining in hospital on the same date was:—Officers 48; men 4,031. A letter from Warsaw, in the *Cologne Gazette*, states that the losses of the Russian army on active service amounted, in 1854, according to official returns, to 107,124 men, of whom 29,204 died naturally, 55,304 were wounded, 6,450 deserted, and 16,156 died from wounds. There were 4,403 non-commissioned officers and privates and 60 officers in Scutari Hospital on the morning of the 14th inst. A detachment of 154 men embarked for the Crimea on that day, and 133 invalids were to go home on the 15th in the *Bellerophon*. Since the 7th 119 deaths are reported at Scutari. There were 97 from diarrhœa and dysentery, 10 from fever, 5 from wounds, and 7 others from various causes.

For The Churchman.

St. George the Martyr and St. Luke's Hospital.

A communication, signed "Several Managers of St. Luke's Hospital," has appeared in *The Churchman* of the 17th inst., wherein those several members saw fit to use my name, and then proceeded to remark, that "The managers of the Hospital consider it unbecoming to enter into a public discussion of any question while under the advisement of a competent tribunal."

It is evident that the sentence just quoted was insidiously intended by "Several Managers of St. Luke's Hospital" to impose on the public the inference or belief that the communication mentioned by them as having appeared in *The Churchman* of the previous week, and also in *The Albion*, proceeded from me, or from some other person connected with the corporation of St. George the Martyr. I positively deny that it did, and that I or any other manager of the corporation, as far as I am informed, knew anything of the matter until it was seen in *The Churchman*.

The "Several Managers of St. Luke's Hospital" while boasting that their delicate sense of what is becoming prevents their entering into a public discussion while the question is before a legal tribunal, are actually the first of the two parties to appear before the public in a newspaper, and to provoke controversy in the way they affect to deprecate. They profess a thing, the very reverse of their practice. The mention by "Several Managers of St. Luke's Hospital" of an offer to submit the question in dispute to arbitrators, is designed to raise the opinion that they feel a confidence in their right; but it is not to be forgotten that there are cases which admit, on one side, of no arbitration, compromise, or compromising. I consider this to be one of the strongest of that class.

Anth. Barclay.

Feb. 21, 1855.

SUNDAY SCHOOLS.

To the Editor of The Churchman:

Sir:—I wish to say a few words upon the Sunday School system; and to do so aside from party names, and from all names and persons. Fifteen years ago I stated the same facts and truths in the main, though very briefly. The truths were in advance of the times, so they found no favour. Now that the facts are found to correspond to what was then uttered, there is a chance of the truths being looked at and pondered.

Depend on it, Mr. Editor, that those men in Ohio are right in what they say about the effect of Sunday Schools, though I would not go as far as they. I think, however, that their assertions about Ohio will find verification in all parts of the country. We must look to the matter, or a few, a very few generations will find the mass of the nation either actually infidel, or what perhaps is equally bad, if not worse, with "a form," *i.e.*, the words "of godliness, but denying the power thereof."

What I wrote fifteen years ago, by way of a feeler, was caused by my own observation and experience in a city Sunday School. I have since then been among country people, in several States, and have found the evil, which even then was so prominent to my own sight, distressingly on the increase. And I think that I can show the natural way in which this evil is brought on, of which there seems to be general complaint. If you will give me the opportunity to speak through your columns, I will do so. If the evil has so extensive a prevalence, there must be an equally extensive cause or causes. It is the part of wisdom to discover, and, if possible, supply a remedy.

Our danger lies in hasty remedies. The Sunday School exists as an institution, and extensively so. There must be some object to be gained by it in our day, which Divine Providence had in view in allowing it to have an existence. Let us not destroy it, unless it has done its work. If it has been employed to a wrong use, let us do away with the abuse, and still use it. At any rate, let no changes be made until we know exactly what we want, and what instruments are in our reach to obtain our desire. And when, by counsel and reflection, we find exactly where we stand, and what position we wish to gain by moving from our present place, then we shall move safely.

I would like to give my own thoughts on the subject; and will endeavour so to do it, as to contribute to future wise legislation, if any should be needed, and well-advised action.

A Constant Reader.

[We shall be glad to receive our correspondent's thoughts,—only asking him to communicate them in as brief a compass as may be practicable.—Ed. Ch'n.]

REACHING THE MASSES—AGAIN.

To the Editor of The Churchman:

Sir—I am very happy to learn that "Philo-Catholicos" is "*quite alive* to the *excellence* of the work which is being done" by the Rector of the Church of the Good Shepherd, at 68 East Broadway. I heartily agree with "P. C.," when he says that the "feeding of the hungry and clothing the naked is not the *chief thing* involved in preaching the Gospel to the poor," and that the "masses" consist of others, beside the "recipients of public charity." I still think, however, that he may learn something—he will *see some things* which, if he be a man of a true missionary spirit, will be *very suggestive*.

"Philo-Catholicos" is rather fearful lest he should "give countenance" to anything which should underrate the ritual of the Church. I assure him that there is no curtailment of the services of the Church of the Good Shepherd. Prayer Books are in the hands of all; Church Tracts are distributed; the singing is truly congregational, and the preaching such as they are able to bear. But, let me ask, will a splendid ritual attract a starving man in tattered garments? The unlettered slave, fresh from the tread-mill, or smarting under the lash, may *appear* very devout in the presence of his master; and the poor ignorant Romanist may kneel *apparently* with adoring gratitude on the *steps* of the Church of the Immaculate Conception, but it is because he is *afraid of the fire of Purgatory*. I say that in their degraded state, the holy angels may bend in love over them, the Holy Spirit may comfort them; but they can have no love for ritual worship. The history of our Saviour and His Apostles plainly proves that our venerable Church 'which has been declared to be by her hightest Council a "Missionary Church," and "that the field" is not a few wealthy parishes, but "*The World*," can never fulfill the last command of her adorable Lord, unless she, like Him, instructs her priests to go about weeping over the woes of poor human nature.

But "Philo-Catholicos" thinks our Church has a mission to the "intelligent and prosperous portion of the community." Well, indeed, has she fulfilled *this* mission. I humbly trust that when the costly and beautiful up-town chapel shall be consecrated, that an effort, good and strong, and altogether, will be made for "the mechanics, and working men, and traders, and farmers, with the females of the same class in society."

But, in conclusion, "Philo-Catholicos" is very much alarmed lest the furnishing of a meal between services on Sunday should induce the destitute to come to church, *because they are hungry*. I wonder if our accomplished ritualist ever stops to go to dinner on Sunday?

One word more. Forty-five persons have given in their names, for membership, to the Rector of the Church of the Good Shepherd. What they come to ~~church for I know not. It is enough for me to keep~~ the citadel of my own heart.

Itinerant Presbyter.

THE ORPHANS' HOME

This is a Church institution, planted in our city, which cannot but recommend itself to the sympathies of Churchmen. Its Third Annual Report has just come into our hands, from which we make the following extract:—

> The Constitution of our Society attempts to combine the influence which persons of both sexes are capable of exercising in their very different spheres. At the outset of our undertaking, it was born in mind that almost every similar institution in this city owed its prosperity, under God, to the zeal of charitable women, who by natural temperament, appreciate the importance and feel the interest of the minute details which make up so much of the daily course of such a work, more than men in any condition—far more than men immersed in business. At the same time it was seen that the co-operation of business-men, as well as of clergymen, would in many respects be serviceable; while on certain occasions their names, especially if well known in the community, would have peculiar weight, and come with peculiar propriety before the public. In conformity with these views our Association was formed. To the Board of Directors is referred, by our Constitution, the determination of the principles and general laws of the Society, and the changes in the same that from time to time may be needed. The final responsibility to the Church and State, for dispensing the charity of the one under the sanction of the other, rests with the Directors, who are answerable for the property of the Institution, and the management of its general business. To the Committee of Ladies specially belong, by the terms of the Constitution, the internal regulation and daily expenditure of the Home; but, in fact, their influence and oversight extend—as they rightly should do—beyond the necessarily precise letter of the law.
>
> Up to the present period in the history of our Institution, its general affairs of business have been few and unimportant; its funds scanty; its property next to nothing. The Board of Directors have, therefore, had comparatively little to do; the Ladies' Committee, everything. We trust, however, that when the prospect which now opens before us of public interest and support shall be more fully realized, and the Orphans' Home shall possess an income and estate in fair proportion to its usefulness and claims, the wisdom of our organization will be proved in the prompt, efficient, and safe conduct of its affairs in every department. As we make this statement for the information of the many friends whom the Institution has lately gained, it should be also mentioned that the members of the Association, at their annual meeting, elect the Board of Directors, and that the Board, at their first meeting after their election, appoint the Committee of Ladies for the year. In respect to this Committee, however, as in respect to the Board, it is always to be presumed that no changes will be made from year to year, except such as are rendered necessary by death or resignation, or on information from the persons themselves who are most interested. Most of the above facts may be learned from the Constitution and By-Laws, but we have here stated them anew, to bring them more distinctly into notice, and to point out their significance.
>
> The following table will show the condition of the Home during the past year.

Number of Children at beginning of year	24
" " dismissed	10
" " received	46
" " at present—boys 37, girls	21
Total	58

> Of the above number, one boy and one girl have been placed, on trial, in very advantageous situations, and arrangements of a similar kind have been nearly completed in respect to another of the boys.
>
> It is not from such statistics alone that a true idea of the condition of the Home is to be gained. But, happily, we are able to declare that closer inspection will confirm the showing of the above table. The admirable neatness and exact order of the whole establishment are the best testimony to the qualifications of the excellent Matron; and the cheerful and quiet demeanour of the children, their docility, both in and out of school, and the progress which they make under instruction, prove as clearly the fitness of their Teacher for a work that requires tact, patience, and perseverance in a very high degree.
>
> At the beginning of the year an additional story was put upon the building at present occupied by the Home, and its capacity thereby greatly enlarged. Not only is it already full, however, but it might have been so some months ago, had not the scantiness of the room made it necessary to select, out of many deserving applicants, only the most destitute. We present a plain case, therefore, to the Church and the community at large. The need that was asserted to exist for such an Institution has been put to the test, and proved by the throng of applicants who had no other quarter to look to. The experiment has been patiently and fairly tried of carrying out the plan of the Orphan's Home in the confidence that, as its wants increased, God would supply them. It has now come naturally to the point when its establishment, not only in its present condition, but in the full efficiency of which it has proved itself capable, rests with those to whole benevolence and Christian charity our appeal is made. The members of our Association, and those who have hitherto befriended it, must first answer this appeal, and by them the urgency of the case must be spread abroad. The Directors, and through them the Committee of Ladies whose names accompany this report, most earnestly press these considerations, and ask for them the attention of those who have yet to learn the character, the wants, and the prospects of the Orphans' Home.

Plants from Japan.—The United States storeship *Lexington*, now at the Navy Yard, has brought home from Japan seventeen cases of plants, collected in Japan and consigned to the Government. The plants are as follows:—

Four each of yellow or tea roses, light red roses, pink roses, Lan Fas, or flower, blue Magnolia, Qui Fas, China grafted black roses. Koco or small Magnolia flower, China yellow aram. Hymonicalus. Logan, Guavas fruit; Loquat fruit; Custard apple fruit; Sweet Whampee fruit; Sweet Carambola, or China gooseberry; Acid Carambola, or China gooseberry; Acid Whampee Pumbalos, fruit; Mangres fruit; large Mandarin oranges, lace skins; small Mandarin oranges, lace skins; China Mandarin oranges, hard skins; Cumquats fruit; large yellow persimmon, large round rose apples, large round red persimmon, small round red persimmon, small myrtle, large rose apple, small long rose apple, Lyches fruit and flower; Papayas fruit; very fine lace skin Mandarin oranges, Nondescript blue lily; red double-headed star lily, China red lily, many heads; China single head white lily, Cymbidium; 15 of black tea, two varieties. The following plants are enclosed in boxes: 12 plants nondescript, white small flower; 20 plants Lemon grass, 12 plants Peruvian crynam, 20 plants small hymonicalus, 20 plants yellow day lily, 20 plants Benjamin flower, 3 plants blue Magnolia, 1 plant round rose apple, large, 2 plants China dates. One case containing a variety of plants collected in Japan and in the island of the great Loo Choo; also, one large Loo Choo plant not in case, and four tubs of water lily. Two cases, one of sugar-cane, from Java, and the other of exotic plants from St. Helena, collected by Dr. James Morrow, agriculturist to the Japan expedition.

The plants, it is understood, were gathered under the directions of Commodore Perry. They are in pretty good condition. A few of them withered and died on the passage.

Singular Destination of Bequeathed Property.—One of the most opulent of the Amsterdam capitalists died a few days ago, Mnyheer Vander B. He was during his lifetime careful not to disclose to any one the amount of his possessions. He would not even confide in his notary. Thus, when a few years ago this worthy Dutchman—a Roman Catholic—made his will, he resolved not to permit even his professional adviser to have anything to do in its composition. In the privacy of his own cabinet he made such a division of his almost fabulous wealth, as he deemed right. The document—his last will and testament—he then placed in an envelope, sealed it with his own signet, and transferred it to the archives of the notary, by whom (and four witnesses as the law requires) it was signed, registered, and duly legalized as the will of the person whose signature it bore. On his death bed he communicated to certain of his friends the fact that one of the items in his will was two hundred and fifty florins as a legacy for every Roman Catholic priest residing in Amsterdam. He died shortly after, and the will was opened. But the shrewdness of a Dutch capitalist had been deceived. The Roman Catholic "priests" were not mentioned in the document; that word had by some accident, escaped the writer's pen—and "I give and bequeathe to every Roman Catholic (priest, of course, included) residing in Amsterdam at the time of my decease the sum of two hundred and fifty florins," or words to that effect, thrilled on the astonished ears of the late capitalist's children as the notary read to them their father's will. Legal proceedings have been instituted by the family to obtain a rule against the enforcement of the will; but as the error cannot be proved, the writer of it was never afflicted with an hour's insanity, and his profits will far more than meet all the claims resulting from this singular accident, it is not probable the plaintiffs will obtain a verdict.

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MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones Table-tops, &c., &c Orders respectfully solicited and promptly attended to. my27-1y-5p

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SCULPTURE.—S. Swezey, SCULPTOR AND DESIGNER IN Monuments, 243 and 245 Bowery, corner of Third street, New York. my6-1y-5

LITERATURE.

A Companion for the Festivals and Fasts of the Protestant Episcopal Church in the United States of America. Principally Selected and Altered from Nelson's Companion to the Festivals and Fasts of the Church of England. With Forms of Devotion. By JOHN HENRY HOBART, D.D., Bishop of the Protestant Episcopal Church in the State of New York. Fifteenth edition. New York: Stanford & Swords.

This is an admirable Church work, as many of our readers, no doubt, are aware from experience. The fact of its having reached a fifteenth edition bears ample and practical testimony to its value and importance. Its author, Bishop HOBART, knew well what was sound and right in Church observances, and what was suitable and good in the way of using and improving them. Let us remind such of our young friends, then, as may not have had an opportunity of becoming acquainted with the work, how excellent a guide and instructor it is, and how seasonable are its directions at such a season as this upon which we have just entered—the solemn season of Lent. It is that period of our Ecclesiastical Year which it has been the custom of the Church, from the earliest times, to set apart for mortification and self-denial, to prepare for the Feast of Easter. As has been well observed, "though it ought to be the constant endeavour of a Christian to observe his duty at all times, and to have always a great regard to what GOD requires of him, yet, considering the great corruption of the world, and the frailty of our nature, and how often we transgress the bounds of our duty, and how backward we are to cross our fleshly appetites, it is very expedient we should have some solemn season appointed for the examining of our lives, and the exercise of repentance."* Lent is that season; and we have again entered upon it. How necessary, then, that we should be duly directed and aided in its observance. And this book is eminently calculated to furnish all the direction and all the assistance that is requisite. That it is of the importance that we have attached to it, let us adduce, by way of confirmation, but one single paragraph of the work before us: the answer to the question, *How is a day of fasting to be observed by serious Christians?*

> Not only by interrupting and abridging the care of our bodily sustenance, but by carefully inquiring into the state of our souls; charging ourselves with all those transgressions which we have committed against God's laws; humbly confessing them with shame and confusion of face, with hearty contrition and sorrow for them; deprecating God's displeasure, and begging Him to turn away His anger from us: by interceding with Him for such spiritual and temporal blessings upon ourselves and others, as are needful and convenient; by improving our knowledge in all the particulars of our duty; by relieving the wants and necessities of the poor, that our humiliation and prayers may find acceptance with God; and if the fast be public, by attending the public places of God's worship.

And so, too, of the Festivals of the Church: they have their use, their edification, equally with the Fasts. The Church hath set apart these days, also, for our especial advantage, as well as for the honour of Him who is the subject of the chief of them, and in memory of those, His Apostles and Martyrs, who are commemorated in the others. And that the observation of such days is considered requisite, is evident from the practice of both Jews and Gentiles, Nature having taught one, and GOD the other, that the celebration of solemn Festivals was a part of the public exercise of religion. But let the work we are noticing answer this question also: *What are the advantages of a serious observation of Festivals?*

> A serious observation of the festivals of the Church, testifies our great regard to the institutions of the Church, and our obedience to our spiritual superiors, to whom we ought to submit, as to those that watch for our souls. It fixes in our thoughts the great mysteries of our redemption; it fills our hearts with a thankful sense of God's great goodness; it raises our minds above the world, and inures us to a sober frame and temper of soul; it kindles a prudent zeal and fervour in performing the offices of religion; and tends to produce a readiness to do or suffer any thing for the name of Jesus.

These were surely most important, not to say indispensable objects. We need all such means and appliances, we may rest assured, in our Christian course: we require being reminded, we are benefited, by being refreshed through the recurrence of such sacred and seasonable occasions, in which

> "Martyrs and Saints, in glorious order seen,
> Follow the Man of Sorrows gone before."

A better book than this for the holy object of turning them to the best account is not to be met with on either side of the Atlantic. It has some preliminary instructions on the evidences of the Christian religion, and the constitution of the Christian Church, which are of the highest moment as preparations for the consideration of the main subject. And after this is fully discussed, and the mind is thoroughly imbued with a sense of its importance, there is added a Form of Devotions, suitable for carrying out the pious object of it all. It is a work which should be in the hands of every Churchman.

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* Wheatly.

The Footsteps of St. Paul, by the Author of "Morning and Night Watches," "The Words of Jesus," &c., &c. New York: R. Carter & Brothers.

If the supposition was indeed true, that St. Paul was not known by Christians as he deserved to be, then has this volume done everything which, at this distant day, it is possible to do, to remove a grievance, and silence a complaint, any just cause for which could not but be considered as a reproach to christendom. The very title of the book is suggestive of all that could be longed for, in one's yearnings after an intimate acquaintance with the movements of so interesting, so extraordinary a personage. His *Footsteps*,—a title giving free scope to the boldest investigation, to the most interesting conjectures, and the judicious compilation of ascertained facts respecting the acts of the Great Apostle of the Gentiles, as these were impressed on his own time and on succeeding ages—traces of which are to be sought for in countless directions, in the social, political, and religious life of nations. It is a work without compare, either as to the character, amount, or arrangement of the material, which, gathered from all available sources, is yet so lucidly arranged and well combined, as to form a unique exposition of the many phases in which the matter may be viewed; affording, at the same time, the vivid imagery that might have been anticipated from one who had himself mingled in the scenes described. As a topographical work, it possesses great merit, not for dry and hard and timidly correct details, but for depicting the natural scenes which witnessed the Apostle's labours in all their beauty and truth, as detailed by travellers or represented by tradition. The narrative thus presents a brilliant and engaging chain of incidents, made illustrative of the youth, the scholarship, the persecution, the conversion, the flight, and the missionary and apostolic labours of St. Paul: the whole being designed to excite a spirit of emulation toward that moral grandeur which he impersonated. It is naturally imbued with a spirit of romance which gives it a peculiar and irresistible charm.

The work, though designed more especially for the young, is capable of affording profit to even the oldest christian; and it will excite the admiration of not a few by its varied collection of facts. Its perusal is itself a journey to the Orient. Thus we find ourselves approaching, with St. Paul, not only the city of Cesaræa, but, by the aid of the pictorial illustrations and descriptions here presented, are struck with its greatness and grandeur,—seeing, as we do, the temple of Sebasteum perched on a lofty rock at the entrance of the port, regarding with satisfaction the protection afforded from the terrible Westerly winds that sweep along the coast, and wondering at the enormous labour which changed a little fishing town into a great capital. Then we visit Malta, and take its soundings, and become really acquainted with its Phœnican "barbarians." We enter the bay of Venice, and wonder no more that the Romans selected Venus, the fabled goddess of love and beauty, to preside over the baths, fountains, and groves of this delicious shore; and gazing upon Vesuvius, find it "not, as now, the angry guardian of the scene, but a soft and beautiful mountain with vine-clad sides." The Syrian shores are given to us under a bright Eastern moonlight; and in its full state and splendour, and in all its associations, "the city of the great king", "the joy of the whole earth." Athens—the eye of Greece—the magnificent waters of whose bay wash the Southern shores of Attica; Corinth, supplied by nature with noble fortifications, rising on a narrow isthmus which, like a bridge, connects the Northern and Southern divisions of that ancient kingdom; and Ephesus, situate near the point where Hermus and Mæander empty their waters into the Egæan, with other spots visited, are thrown open to our gaze. The work is both an intellectual and a spiritual luxury, tracing St. Paul from his student life at the University of Tarsus to his prison life at Rome, and closing "without the gate" of the seven-hilled city.

The closing scene is thus described:—

> We left the prisoner standing before the tribune in the crowded Basilica; the jurors were speaking together, advising what was to be the sentence. Each writes his own verdict on a separate tablet, either A (*absolvo*, not guilty), or the letter C (*condemno*, or guilty). The Apostle can easily foresee the result; the tablets are given into the hands of the presiding judge, and the significant word, "CONDEMNO," rings through the pillared hall and the breathless audience! He would be led back to his cell. His Roman citizenship ought to have saved him from the cruel custom of scourging the condemned before death, but this seems doubtful on the present occasion. "Baronius tells us, that in the Church of St. Mary beyond the bridge, in Rome, the pillars are yet extant to which Paul is said to have been bound and scourged." What time elapsed between the condemnation and the last fatal blow, we can also only conjecture. It was the usual custom for ten days to intervene, in order that the Emperor, if he chose, might alter or reverse the sentence. But it is equally well known that Nero often hurried his victims from the bar to the place of execution, within an hour after judgment was given. It is probable, therefore, that but a short breathing time would be permitted the great Apostle, before he finally passed to a righteous judgment-seat from the trials and persecutions of a world he had so long and so meekly borne. Tradition has fixed June 29, A.D. 66, as the memorable day when the Church in Heaven was to receive the greatest of her "cloud of witnesses." Paul's citizenship now, however, saved him once more from the cruel and lingering death of crucifixion he at one time expected. He was led outside the city walls, tied to a stake, and then beheaded. It was at Aqua Salvia, on the road to Ostia, the port of Rome, that the blood of the Apostle was shed. If there is a hallowed spot on earth, it is surely here!

The closing passages of this attractive volume are worthy of the theme:—

> The Church on earth never had such cause to weep since her Lord himself had left. But tears are unavailing. They take up the dead body, and either bury it on the spot, or, as tradition says, place it in the catacombs of the Roman City.
>
> There was something befitting and appropriate in the great Apostle of the Gentiles thus dying in the Gentile capital; nor can we regret the uncertainty that exists in marking the place of his burial. His true mausoleum is in the souls of millions on millions who have read, and prayed, and rejoiced over his words. In one of the noblest of human temples—one, too, which bears the name of the Apostle-martyr, (our own St. Paul's in London)—few have failed to note the inscription on the monument to its illustrious architect, placed immediately under the dome. The spot where the dust of St. Paul reposes, is under no temple made with hands, but under the blue vault of an Italian sky, in the centre of the civilized world—that world which, in one sense, he has made "consecrated ground;" for its remotest shores *have* listened, or *are* listening, to the echos of his undying voice, and receiving his Apostolic benediction. The Church may well inscribe on his Roman Tomb, as she looks to the nations he has thus christianized—the wide realms which, under God, he has made happier—
>
> SI MONUMENTUM REQUIRIS CIRCUMSPICE!
>
> His own humility was content with a lowlier motto—
>
> "*To me to live is Christ, and to die is gain.*"

We may add that the volume is well got up, and its subject matter is finely and appropriately illustrated. There are maps, not only of St. Paul's, but also his brother Apostles' journeys, as well of Palestine as of its partition among the twelve tribes. It is, furthermore, interspersed with numerous engravings of scenes and objects derived from authentic sources.

Notes on Duels and Duelling, Alphabetically Arranged, with a Preliminary Historical Essay. By LORENZO SABINE. Boston: Crosby, Nichols & Co.

We more than doubt the morality of such a publication as this. It is a comprehensive record of that most unchristian, that most iniquitous practice, duelling; and its record, not in terms of remonstrance or reprobation, but rather of sympathy and excuse. It is questionable if any thing but mischief can be produced, by parading the particulars of duels, in any way, before the public mind—and especially when so much of that mind must of necessity be warmed with the fiery temperament of "Young America." Duels are horrible, execrable things. They are crimes of the deepest die—offences most displeasing, most insulting to Heaven. They are not, therefore, subjects for sympathy, or contemplation, or incitements to hero worship. The author of the volume before us, which goes to honour and exalt them, says, it is true, that "he would humbly cherish the belief, that the influence of these tales of blood and crime will be to lessen the number of single combats between persons who may rightfully claim the appellation of gentlemen, and so do something to advance the great cause of human brotherhood." But how can any such influence avail, unless their atrocity is set forth, their wickedness pointed out? And this our author has failed to do. His book is written in a totally different, indeed altogether a worldly spirit. He anticipates, it is true, the objection, that in describing and commenting on the deeds he has recorded, "terms of unconditional indiscriminate condemnation of the duelist have been withheld." But the objection is, on every account, a tangible and a reasonable one. "Well," he says, "be it so." But it is not *well*—it is *ill*: it is the plague spot of his book—its utter condemnation. "Yet," he adds, "let it be said in reply, that the sympathy manifested in these pages is in no case for the crime, but always for the unhappy social position of the duellist. Most persons, it is apprehended, who calmly consider the subject as it actually is, will assent to and fully appreciate the duellist's plea; namely, that, if wronged or insulted, he is required to choose between a violation of human and divine laws on the one hand, and the loss of his place in society on the other; and that of consequence, and do what he may, he falls a helpless sacrifice. While, then, there is a grave sin to condemn, there is also a feeling of commiseration to indulge." But this is all a most miserable subterfuge. It is making the law of God give way to the fear of the world. The duellist may be "a helpless sacrifice;" but he suicidally sacrifices himself to his own love of a world that lieth in wickedness, rather than submit to the law of Him who is "above all, and in all, and through us all." There can surely be nothing deserving in the slightest degree of the sympathy of Christian men in conduct such as this. And—we say it deliberately and fearlessly—no man can be a Christian, and yet, as our author pretends, "assent to and appreciate the duellist's plea." Such an excuse is simply impious. A book, therefore, on such a subject, written in such a spirit, deserves the strongest reprobation in every Christian community.

The Nature of Evil Considered in a Letter to the Rev. Edward Beecher, D.D., Author of the "Conflict of Ages." By HENRY JAMES. New York: D. Appleton & Co.

This is the work of one whose religious peculiarities preclude us from recognizing it as of any authority on the subject of which it treats; though, at the same time, we are free to confess, that it contains abundant evidence of an earnestly enquiring mind, and brings out many considerations which are striking, and deserving of attention. The author's own reasoning, fully carried out, would probably lead him into the Church Catholic, did he not trammel and abstract it by his peculiar and personal predilections, instead of letting the Spirit have its perfect work, and thereby lead him "into all truth," instead of only obtaining for him but partial glimpses of it. His ostensible object is "to supply a more exact formula of the controversy between natural and revealed religion, between Philosophy and Christianity, than has been hitherto popularly attained." In doing this, he commits, we humbly think, the common and great mistake of supposing that such a subject was, in this nineteenth century, still left to be elucidated,—that in all the successive ages that are past, men have failed, even though illumined by the Divine Spirit, to explain it aright,—and that even the Church, though "the witness and keeper of Holy Writ," and the appointed channel for the preservation and transmission of Divine Truth, has never, during nineteen centuries of her existence, and her operations, succeeded in placing that Truth correctly and clearly before the world,—but that it was reserved for Mr. Henry James, in the year of grace one thousand eight hundred and fifty-five, with "the key of the enigma found *only* in the theology of Swedenborg," to give, if not the only "exact formula" of the question extant, yet at any rate "a more exact formula," as already shown, "than has hitherto been popularly attained!" Quite passing over, it would seem, all the holy and learned Fathers, some of whom were disciples of the Apostles themselves, and others, again, *their* disciples, and who expounded the "Faith once delivered to the Saints" with a force of truth, before which modern polemics must hide their diminished heads!

Still, there are points brought out in this volume, which are forcible and irresistible. And when it says, that "Philosophy is as yet unenlightened by Revelation. It has hitherto been an humble parasite of Natural religion, until now at length it appears to be devouring its ancient prop, and so preparing itself, we may hope, for new and superior ties,"—it acknowledges a truth which cannot be too often or too prominently put forward. "From the very dawn of my intellectual life, I have been exercised in studious efforts after a philosophic solution of the problem of human responsibility; but Philosophy gave me no help. My concern was to discover how evil in the creature could consist with the Creator's perfection. Philosophy told me that evil was primarily a phenomenon of the moral life, or argued a relation of complete independence between Creator and creature, in order to its very inception. And what is very sad, my ecclesiastical teachers were no wiser than my philosophical ones. They were both alike unable to show me how this independence, which they made thus necessary to give me a capacity for sin, could come about, without at the same time legitimating every possible issue of it; that is to say, without vitiating the very responsibility it was summoned to explain." This, then, is an acknowledgment of the fatal error that is committed, in seeking for instruction on such a subject from unauthorized sources; of a man allowing himself, in such a case—or in any case of a search for religious truth—to be "driven about by every wind of doctrine." His confession of the prevalence, in what is called the religious world, of "established and insensate error," and the inference we are left to draw of its practical mischief in unsettling the faith of those, and misleading that of others—thereby promoting and fostering heresy and schism,—all this affords but too forcible testimony of the necessity there is of men submitting their understanding to those Spiritual influences which alone can direct them aright, and which are to be secured through the channels which GOD Himself has prescribed and appointed.

Comprehensive Geography and History, Ancient and Modern, of the Whole World. By S. G. GOODRICH, American Consul at Paris. New York: J. H. Colton & Co.

This is a work of popular geography of a highly-attractive character; and if it be true, as we maintain it is, that the more attractive such works are made, the more effectual they are in serving the great educational end for which they are designed, then has it assuredly the strongest claim to preference for such a purpose. "The author of this work," as its announcement tells us, "is the oldest and, universally acknowledged, the most entertaining geographer our country has ever produced, —under the name of Peter Parley, his writings being as familiar as 'household words.'" And this, we learn, is his last, best work, in which he gives, in connection with the geography of the world, an authentic history of every event that has transpired, from the earliest ages to the present time." Well, therefore, may it be entitled a "Comprehensive Geography." But, more than this, "It gives valuable statistics of the different countries, up to the present time, not elsewhere to be found. It also contains the last Census of the United States, attached, separately, to the Geography and History of each State. The whole matter is arranged in a convenient and systematic form for easy reference, the headings of the different subjects being in large type, so as to immediately attract the eye; and to the whole work is added a copious index."

It is not, then, for scholastic use merely that it is designed and adapted, but for all who ever need a compendium of geographical and historical knowledge, presented in clear and concise terms, and so arranged as to be invaluable as a work of reference. It forms a handsome quarto volume, and has an abundance of maps and other delineations and illustrations scattered throughout its pages. It will be seen by an advertisement, that the enterprising publishers are adopting measures for securing it the widest possible circulation.

Littell's Living Age (No. 561) contains, as usual, the cream of the English periodicals of the day, interspersed with interesting *excerpta* from our own journals. As respects the selection and variety of the contents of this Miscellany, there is a marked improvement.

The Christian Parlor Magazine (No. 2) gives a pleasing selection of pieces, in prose and verse, with some interesting illustrations.

The National Magazine, for March, already to hand, is rich both in subject-matter and in pictorial illustrations of it. The opening article, "The City of the Sultan," has six engravings, including a portrait of the Sultan himself, and a view of his city of Constantinople. There is a sketch of JOHN BUNYAN, with sixteen engravings. And several of the other articles are pictorially illustrated. Altogether it is a most attractive miscellany.

Arthur's Home Magazine for March, together with a long list of entertaining contents, both verse and prose, has an extensive variety of pictorial illustration, including copies of several celebrated paintings. It is an interesting number.

INTERESTING OBITUARY.—The last English papers announce the decease of two persons that unite us to the poets of the first half of the present century. The only sister of Rogers, the poet, died on the 29th of January, in the eighty-third year of her age. The London *News* says: "Miss Rogers had all her brother's taste for art and literature. Her house in Hanover terrace was elegantly filled with choice examples of art from Giotto to Stothard, bought as much by her own good sense as by her brother's example and assistance. Some of her best pictures she is understood to have left to the National Gallery." Dorothy Wordsworth, the only sister of William Wordsworth, the poet, died at Rydal Mount, in Westmoreland, on the 25th of January, in her eighty-fourth year. She was born on Christmas day, 1771, and during life was the constant and chosen associate of her illustrious brother. We make the following extract from an extended historical sketch of the deceased in the *Illustrated London News*:

> Wordsworth was as fond of his sister as Charles Lamb was of his sister, and we know how touchingly Elia has exhibited his fondness for Mary Lamb. Mary Lamb lived single, so did Dorothy Wordsworth. Both had poetic tastes and sensibilities, both were fond of poetry, and both suggested subjects to their respective brothers which have had a beneficial effect upon our literature. The contrast between the temper of Wordsworth and his sister is represented by the poet himself:
>
> My sister Emmeline and I
> Together chased the butterfly.
> A very hunter did *I* rush
> Upon the prey * *
> But *she*, God love her! feared to brush
> The dust from off its wings.
>
> He loved her in earnest truth, and has rejoiced in verse that
>
> The blessing of his later years
> Was with him when a boy;
>
> while he has characterized the nature of her influence upon him in four remarkable lines:
>
> She gave me eyes, she gave me ears,
> And humble cares, and delicate fears,
> A heart, the fountain of sweet tears,
> And love, and thought, and joy.
>
> She delighted in Chaucer and Spenser; caught, on many occasions, the raptured ear and eye of Coleridge with the point and spirit of her poetic criticisms, and was found by Southey to be the cheerful, well informed companion of many a country walk and and Winter fireside. In 1836 she became, as Wordsworth himself has told us, "a confirmed invalid;" yet such was the natural strength of her constitution that she survived for eighteen years. Her fine memory she retained, we believe, to the last.

Church of St. John the Baptist, New York.

We are glad to be enabled to say that there is every prospect of the above Church being speedily erected. It is now nearly seven years since its foundation stone was laid by the Right Reverend Bishop DELANCEY. From that time, until the latter end of last year, the work remained in abeyance, the services of the Church being regularly performed, as they still continue to be, in the small wooden chapel erected on a vacant lot adjoining its site, at the corner of Thirty-fifth street and Lexington avenue. At the time the parish was founded, no better name could possibly have been chosen by which to designate it than that it bears,—for the locality was indeed a wilderness. The progress of New York and its upward growth have already turned this waste into stately streets, and it now bids fair to become one of the most handsome and respectable portions of the city. True to its duty, the Church has been in advance of the world. Its worthy and assiduous rector gathered a few together; they have increased into a goodly company; the chapel has a full congregation, and the time has now come when its cords must be lengthened and its staves strengthened to meet the increased and increasing wants of the Church in the neighbourhood. The site for the church has been most liberally given by the rector and his family; it has been graded at a great cost, for it is a solid rock; and the foundations are now built to the level of the sidewalk in Madison avenue.

The edifice is to be Gothic in style, and of the period between Early English and the decorated or second pointed.

The plan consists of chancel 22x20, and nave 80x55, inside dimensions. The tower is at the Southwest corner of the block, and, from its commanding position, will be a prominent object from the East River. It is contemplated to have the whole structure, including the spire, of Jersey brown stone, the roofs being covered with slate laid in a pattern of various gradations of colour. The nave will be entered by two doorways, one in the centre of the West front, the other in the South face of the tower, the lower story of which will form a porch. Over the West doorway are two double-light windows, and above them, in the gable, a circular wheel window, filled with seven foliated circles. The side windows will be two-lights, with varied tracery in their heads; the clerestory window triangular curved, and filled with circular and other formed foliated tracery. The East window will be a rich five-light, designed with especial reference to its being filled with painted glass. The tower is in three stages, and heavily buttressed; its upper story is filled with deeply recessed two light belfry windows. The spire is what is technically called "a broach," its octagonal shaft growing out of the square pyramidal covering of the tower. Four lofty spire lights shoot up near its base, and the whole is surmounted by a cross, the total height to apex being about one hundred and seventy feet from the ground. The interior will be designed with a view to meet the requirements of this climate. The ceiling is arched, and between it and the roof an air-space is left, which effectually prevents the extremes of cold and heat from affecting the interior of the church. The pillars that separate nave from aisles will be alternately octagonal and cylindrical in plan; they will be of the beautiful Caen stone, so recently, yet so rapidly, introduced as a building material in this country; and their capitals will be richly carved with foliage and other devices. The nave will be filled with open seats, with carved ends, and will accommodate upward of seven hundred persons. The chancel arrangements, throughout, will be of a fitting character.

The architect is FRANK WILLS, who, in the design which has been placed under our inspection, has carried out those principles so fully set forth in his work on the adaptation of ecclesiastical architecture to the present time and to this country, and shown how, with a comparatively moderate outlay, a chapel may be erected, not only suitable to the locality—which may be either forced or chosen—but at the same time meet all those requisitions imposed by ecclesiological authority for exterior and interior appropriateness, together with those arrangements proper to such a structure, and consonant with the religious exercises and associations pertaining to it. We wish less for costly religious structures than for such as shall be in accordance with the proprieties attaching to them—proprieties suggested alike by early usages, and by those associations which it is the office of the architect, if not to create, at least to suggest and conserve.

"TRACTARIAN" TEACHING.

We extract the following from a recent sermon by the Venerable Archdeacon Denison. It ought to clear away some of the prejudice under which the Archdeacon is suffering, from a suspicion of his "Romanizing views." He is explaining what he considers the reasons of the unpopularity of the High Church party in England:

> There have been, and are, two principal causes.
>
> First, the falling away of many who have been more or less identified with "Tractarian" teaching to the Church of Rome.
>
> I have known, more or less intimately, some thirty such persons, but I have never been able to understand their act, except as accounted for by what seems to me a strange confusion between the *accidents* and the *essence* of a Church. Now the Establishment, and all that is necessarily connected with the Establishment, are *accidents* of the Church of England. The Apostolical Succession and the Sacraments are its *essence*. If indeed a man "be fully persuaded in his own mind," and be content to bear the burden of the responsibility of such persuasion, that what is called the Church of England is not a Church, i. e., that it has not the Apostolical Succession, and, by consequence, has not the Sacraments, then I can very well understand his leaving the Church of England; just as I can very well understand a Minister of the Church of England, who denies the doctrine of the Apostolical Succession, and the doctrine of the Sacraments, and who therefore regards the Church of England only as one out of many "Protestant sects," all alike resting upon the basis of private judgment, surrendering, *as in such case some have done*, his preferment and position in the Church of England, because it has become clear to his reason, and presses upon his conscience, that, denying these doctrines, one or both of them, he has no *moral* title to retain the endowments, and to fill the offices of a Church which maintains and teaches both these doctrines *as primary conditions of her life*.
>
> But on any other ground than that of being "fully persuaded" that what is called the Church of England is not a Church, i. e., that it has not the Apostolical Succession and the Sacraments, I cannot understand any member of the Church of England who holds these doctrines, as he confesses his Church to hold them, nevertheless leaving her pale; and yet I believe that this account represents the position of many of our brethren who are fallen away to Rome. They do not deny that the Church of England is a Church, i. e., that it has the Succession and the Sacraments, and yet they are gone out from her. Now it seems to me that a man must in that case have been moved to take such a step by considerations attaching to some one or more of the *accidents* of the Church of England; for it is clear that it is not her *essence* which is in question with him.
>
> Now I can conceive of the spirituality of the Church of England, that it be subordinated to a latitudinarian state policy tenfold more even than it is now. I can conceive of renowned decisions of the Court of Appeal, which, however unfit, as by its own confession, to judge of doctrine, *is* yet "*de facto*" the Court of Appeal in cases of doctrine. I can conceive the spirituality lacking faithfulness, and therefore courage, for years yet to come, to maintain, by any corporate action, what has been committed to its keeping by God. I can conceive that it acquiesce in even greater license of false teaching on the part of many of its members than it does now. But I cannot conceive what justification is to be found in any or in all of these things, for leaving the pale of the Church of England.
>
> But, doubtless, it has not so appeared to many whose names have been identified with "Tractarian" teaching. They are gone out from among us. We who remain, and who, by God's help, will remain unto the end, must watch, and pray, and strive that we may be content, yea, and thankful, though in weakness and in sadness of heart, to bear the burden and the reproach.
>
> Meantime, a great further "offence" has thus been cast in the way of the acceptance by this people of the whole truth of the gospel.
>
> Our position has been, and is, further weakened by the manner in which some have sought to recommend Church—Sacramental or "Tractarian"—teaching to the judgment and the affections of the people. The true order of proceeding has been, to some considerable extent, inverted here, and the mode and manner of worship rather than the doctrines, out of a living faith in which such mode and manner of worship would, in due time, have naturally flowed without exciting repugnance and distrust, have, not uncommonly, been presented as objects of primary importance.
>
> There has been, and is, in a word, too much æstheticism, and comparatively too little doctrine. In some cases, it would almost seem as though dependence had been placed upon the first, as a security for the inculcation of the last. Now, a foundation of this nature, whether it be laid consciously or unconsciously, will not bear the weight of what it is sought to build upon it; nor will it stand any severe concussion. The Word of God reveals no other foundation save the Incarnation and the Atonement of our Lord Jesus Christ; and, as the means ordained by Him of applying the power and blessedness of His Incarnation and Atonement to man's soul, the same Word reveals the Apostolical Succession of His ministry, and His Holy Sacraments. All other means are subsidiary, and, so to speak, complements of these. A true servant of Christ is, therefore, one who lives in the daily remembrance of Holy Baptism—in the daily preparation for worthily receiving Holy Communion. What is wanted, then, in our case, is laborious and painful care, content with very small beginnings, and a progress so slow as to be almost imperceptible, to build up God's truth in the affections and persuasions of the people. Decency of ceremonial, and reverence in all the administration of the ordinances of grace, may, indeed, not be dispensed with; but surely much offense might have been avoided, much distress and weakness spared, and the Truth itself not brought, as it has been in several instances, into popular disrepute, by some warier caution, and some gentler consideration of prejudices in respect to things unessential—modes of decoration, and the manner and ceremonial of worship. Let us remember, that if men's minds be unprepared for these things, though they be in themselves the legitimate and proper accompaniments of a true and living Faith, none are so much to blame for this state of men's minds as the clergy themselves.

The pebbles in our path weary us, and make us foot sore, more than the rocks which only require a bold effort to surmount.

COLLEGIATE.

TRINITY COLLEGE, HARTFORD.—The Calendar of this College for 1855 has come into our hands. It contains a brief sketch of the history of the College, and some account of its internal condition and organization. "Trinity College," we learn, "is an academic society, of which the control is vested in a Corporation, known in law by the style or title of 'The Trustees of Trinity College.' The design of a college in New England, connected with the Church of the mother country, and so far as possible modelled after its celebrated Universities, originated with the excellent Berkeley, Bishop of Cloyne, who, with this view, purchased an estate, and resided for some time in Rhode Island. Though he was compelled reluctantly to relinquish his project, it was, nevertheless not entirely without fruits. To his example and benefactions may be traced much of that interest in sound learning and Christian education, which led to the first efforts for the establishment of a similar institution in Connecticut. A convocation of the Clergy of the Diocese, held in 1792, under Seabury, first Bishop of Connecticut, took the primary steps toward establishing the Episcopal Academy at Cheshire; and this, though incorporated with limited privileges, was intended as the foundation for a higher institution, so soon as a charter conferring full Collegiate powers could be obtained from the State. It was often styled familiarly *The Seabury College*. Bishop Brownell, who succeeded to the Episcopate in 1819, was enabled very shortly to perfect these designs. The charter of Washington College was granted in 1823; and in the following year the institution was opened at Hartford, under the presidency of the Bishop. In 1845, by permission of the Legislature, the name of the College was changed to the present style, to attest for ever the faith of its founders, and their zeal for the perpetual glory and honour of the One Holy and Undivided Trinity." It contains at present 20 Under-Graduates, 24 Junior Sophisters, 13 Sophomores, and 20 Freshmen. The following is the

COLLEGE CALENDAR.

1855.

Jan'y.	4.	*Thursday.*—Lent Term begins.
"	7.	*Sunday.*—Term Sermon.
March	26.	*Monday.*—Easter Examinations begin.
"	27.	*Tuesday.*—Junior Exhibition.
"	29.	*Thursday.*—Easter Vacation begins.
April	19.	*Thursday.*—Trinity Term begins.
"	22.	*Sunday.*—Term Sermon.
June	21.	*Thursday.*—Senior Examinations.
July	12.	*Thursday.*—Midsummer Examinations.
"	13.	*Friday.*— " "
"	14.	*Saturday.*— " "
"	17.	*Tuesday.*—Annual Meeting of the Board of Fellows. Examinations for admission.
"	18.	*Wednesday.*—Annual Meeting of Corporation and Convocation.
"	19.	*Thursday.*—Commencement. Midsummer Vacation begins.
Sept.	12.	*Wednesday.*—Examinations for admission.
"	13.	*Thursday.*—Advent Term begins.
"	16.	*Sunday.*—Term Sermon.
Dec.	17.	*Monday.*—Christmas Examinations begin
"	20.	*Thursday.*—Christmas Vacation begins.

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CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
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Interest, at the rate of 6 per cent allowed on all sums from one dollar to $500

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M. D. Van Pelt, }
Vanderbilt L. Buxton, Secretary. [dec9-$3m

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

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sep23-1y B. M. Johnson, } 111 East 18th street, N. Y.

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BOARDING AND DAY SCHOOL, No. 134 West 34th-street. The Misses ROHR, Principals.
References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Mr. Hobart, 10 Hubert street. f17-3m

POLYTECHNIC COLLEGE of the State of Pennsylvania, Penn Square, Philadelphia, organized on the plan of the Industrial Colleges of Continental Europe. The fourth semi-annual session will commence on February 12, 1855.

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Announcements and further information furnished on (post paid) application to Dr. A. L. KENNEDY as above.
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THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for Home. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops Brownell and Williams For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. Dyckman Vermilye, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, Its Domestic Character. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, Its Location. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

The Course of Study comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

Terms: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

Jonathan M. Wainwright,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. Apri 29, 1854-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn., the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.

For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21-6m

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

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N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

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A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
George Wilkes, M.D., and C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

January 1st, 1855, **CAPITAL** (drawing interest) **$2,033,859 47.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1855.

Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1854			$1,774,005 46
Premiums received during the year		$487,946 34	
Interest received during the year		109,197 93	
Total receipts for 1854		$597,144 27	
For losses unpaid Jan. 1st, 1854,	$ 22,500		
For losses of the year * 1854.	110,300		
For value of Policies surrendered	12,681 96		
For salar's, taxes, postage, exch'ge,	21,506 64		
For commissions to agents	31,407 21		
For physicians' fees	2,508		
		200,903 81	396,240 46
Balance			$2,170,245 92
For dividends during the year 1854			136,386 45
Nett balance, Jan. 1, 1855			$2,033,859 47

* Losses unpaid, awaiting proofs of death, $47,600

ASSETS.

Cash on hand	$50,283 45	
Albany, N.Y., 6 per cent. Bonds	25,000	
Troy " " " "	25,000	
Brooklyn " " " "	50,000	
Bonds and mortgages on real estate, worth double the amount	1,028,452 13	
Real Estate in Newark	19,016 01	
Premium notes drawing 6 per cent. interest	820,335 59	
Loans on scrip	6,941 69	
Premium notes and cash agents	8,830 60	
		2,033,859 47
Nett accumulation Jan. 1, 1855,	$2,033,859 47	
Total amount of dividends and interest paid to date	574,112 12	
		$2,607,971 59
Total amount of losses by death paid to date		$1,128,733 45

Upon the policies now in force, issued prior to Jan. 1st, 1854 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates (being the surplus premium paid in 1853), payable in conformity with the present rules of the company.†

The Directors having reserved the full value of the policies now in force and the additional sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *seventh dividend*, being that declared January 1st, 1853, the same to be paid to the members at the time their annual premium comes due, during the year 1855. Those holding scrip of 1853, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.

DIRECTORS.
Robert L. Patterson,
Josiah O. Low,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
N. B. California Risks are taken at the lowest rates.
☞ Office of New York Agency, No. 11 Wall street.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.
COMMITTEE OF MANAGEMENT:
William C. Pickersgill, Alexander T. Stewart,
Adam Norrie, Robert L. Maitland, Henry L. Routh,
Henry Eyre, Benjamin B. Sherman, John Auchincloss.
Edmund Hurry, Surveyor. [ap1-1y] A. B. McDONALD, Agent.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:
Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
ap1-1y GEO. M. KNEVITT, Agent

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.
WILLIAM BIRDSALL, President.
Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
Stephen W. Gaines,
Elisha L. Walton,
Oliver H. Shepard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G. Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for Policies of Assurance.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

California, Australia, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:
Jacob Reese,
John R. Suydam,
Henry Beadel,
Robert Schell,
Henry S. Leverich,
Joseph Foulke,
F. A. Palmer,
George W. Riggs,
Joseph Britton,
F. W. Edmonds,
S. Cambreleng,
John L. Buckley,
George Clark,
Benjamin Babcock,
R. W. Howes,
Samuel H. Foster,
Nathan Starr,
W. N. McIntire,
N. H. Wolfe,
John Slosson,
James S. Sandford,
Curtis Judson,
John W. Mersereau,
Alex. Muir,
Eugene Dutilh,
John Gray,
James F. Hall,
John S. Harris,
J. W. Kellogg,
Albert Ward.

Wm. V. Porter, Secretary. JACOB REESE, President.
S. Cambreleng, Counsellor.
John T. Metcalfe, Consulting Physician.
Charles D. Smith, M.D., } Medical Examiners.
oct7-6m Edward Fields, M.D., }

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:
James Van Norden,
William K. Lothrop,
James E. Brown,
John Newhouse,
Isaac Fryer,
Frederick Hadley,
John G. Wellstood,
Chas. C. Cunningham,
William Laimbeer, Jr.,
Richard Schell,
William K. Thorn,
Alex. McKensie,
Levi Onderdonk,
Joseph H. Jennings,
Robert Smith,
John L. Tonnele,
Francis Blanchet,
James W. Randell,
Daniel B. Pierson,
Robert Orr,
Nathan Clark,
Peter Poillion, Jr.,
Robert H. Goff,
Abm. M. Binninger,
George H. Bell,
Daniel T. Rogers,
Elisha Brooks,
Edward C. West,
Robert Paton,
Orsamus Bushnell,
James Black,
George W. Kerr,
Philip G. Weaver,
Robert McClellan,
William Voorhis,
Adelmour W. King
Jas. Wotherspoon,
Chas. H. Smith,
D. Colden Ruggles,
R. C. Rathbone,
J. W. Rumsey,
John M. Mason,
Moses M. Bradley,

Marcellus Eels, Sec'y. JAMES VAN NORDEN, President.
George B. Deane, Surveyor. my20-1y

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:
Andrew B. Hodges,
John J. Hicks,
Minor H. Keith,
John DeBevoise,
Grahams Polley,
Thomas C. Moore,
Thomas M. Clark,
Joseph Boughton,
James S Bearns,
Ralph Pomroy,
Edwards W. Fiske,
Phillip S. Crook,
Francis B. Spinola,
Jacob D. Fowler.
Barnet B. Boerum,
George Barnes,
Henry A. Kent,
John L. Everett,
Timothy B. Crawford,
E. R. Livermore,
Jacob B. Boerum,
James Affleck,
James Moore,
John J. Crane,
Geo. W. Prince,
M. Kalbfleisch,
W. E. Caldwell,
J. Schenck Suydam
William A. Cobb,
J. V. Schoonmaker
Edward Neville,
John Moore,
Jared Sparks,
James L. Morgan,
Elisha B. Morrell,
A. J. Allaire,
Samuel C. Barnes,
Jeremiah Johnson,
Richard Raynor,
Rollin Sandford.

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15-1y

PIANOS AND MUSIC.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a Michrocordion Piano, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. Warerooms at the Manufactory, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new Grand Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON. Sole Agents,
my13-1y 441 Broadway.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** Broome street, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24-1y LIGHT, NEWTON & BRADBURYS.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards mar4-1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20-1y Factory, 311, 313, 315 Rivington street.

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.* made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the First Premium at the World's Fair, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,
m1-1y West Troy, Albany Co., N. Y.

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (the first complete Chime ever made in this country) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Clevdand, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a gold medal at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a full chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attenton.

JONES & HITCHCOCK, Troy, N. Y.
G. H. Swords & Co., Agents, 40 Dey street, N. Y.
Information can also be obtained of, and orders executed by Stanford & Swords, New York. mar26-1y

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.

No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.

No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.

No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.

No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.

No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar4-1y HENRY ERBEN, 172 Centre street, N. Y.

FURNITURE.

NEW LOCATION—Fitzsimmons' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **235** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30-1y **483** Broadway, between Broome and Grand streets.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No 72 White st., and wareroom 516 Broadway, marble building opposite the St. Nicholas Hotel. [Sep23-6m] S. H. WARWICK

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a general assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, Refrigerators, Stoves, Kitchen Ranges and Portable Heaters for dwellings, Churches, &c. Also a variety of fancy goods
R. E. PETERSON, }
mar18-1y W. T. PETERSON } 144 Bowery, N. Y.

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.

Fillings warranted from 10 to 30 years.

Particular attention to the regulation and proper growth of children's teeth.

The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.

Office open from 8 A.M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.

Superior powder for the teeth. 25 cents per box.

Tonic wash for diseased and bleeding gums, 25 cents per bottle.

Reference to several thousand people in New York and vicinity.
sep30-6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

USE THE MAGIC IMPRESSION PAPER, for Writing without Pen or Ink, Copying Leaves, Plants, Flowers, Pictures, Patterns for Embroidery, Marking Linen Indelibly, and Manifold Writing. This Article is absolutely the best portable Inkstand in the known world, for a small quantity folded and placed in the pocket constitutes a traveling Inkstand, which cannot be broken. No pen is needed, for any stick, sharpened to a point, writes equally as well as the best gold pen in the universe. For drawing, it is indispensable. It is, indeed, the whole art of Drawing and Painting—taught in one lesson. Any leaf, plant, or flower, can be transferred to the pages of an album, with a minute and distinct resemblance of nature. With equal facility, pictures and embroidery patterns are taken, and have received the highest eulogiums from the fair sex: and, indeed, a more tasteful present for a lady could not be produced.

This Magic Paper will also mark Linen, or other articles, so as to remain perfectly indelible. All the washing in the world fails to bring it out. Any child can use it with perfect ease. With this Magic Paper, likewise, one or four copies of every letter written can be secured without any additional labor whatever, making it the cheapest and most convenient article extant. It is used to great advantage by reporters of the public press, telegraphic operators, and hosts of others.

Each package contains Four different colors—Black, Blue, Green, and Red—with full and printed Instructions, for all to use, and will last sufficiently long to obtain Five Hundred distinct Impressions.

It is put up in beautifully enameled colored Envelopes, with a truthful likeness of the Proprietor attached. Each and every package warranted. Price $2 a dozen. or five for $1. Single packages 25 cents.

Address, post-paid, N. HUBBELL, 167 Broadway, New York.

OPINIONS OF THE PRESS.

Hubbell's Magic Impression Paper.—We refer our readers to the advertisement in another column, setting forth the merits of this pleasing and ingenious invention. The cheapness should induce all to give it a trial.—*Philadelphia Merchant.*

It is unsurpassed for neatness and utility, and should meet with the sale it richly deserves.—*Tribune.*

Just what the public has long desired, and recommends itself to every individual of taste and refinement.—*Journal and Courier.*
Jan. 20, 1855. 3m

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warerooms, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top. from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges No. 616 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

G. A. HUNTER, MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.

N. B. Every article made to order, at the shortest notice, and in superior manner.
Gents' Furnishing Goods je3-1y

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY. 343 Broadway.

TEA, TEA, TEA.—377 Bowery, second door below Fifth street.—J. WATSON callsthe attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.

N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor.

MAYOR'S OFFICE, JANUARY 2, 1855.—There is opened, at this office, a complaint book, under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the municipal authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the city government. By order of the Mayor.
WM. H. STEPHENS, First Marshal.

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.
President: Richard Sill, 343 Broadway.
1st Vice President: Charles P Burdett, 47 Fulton street.
2d " " John G. Ambler, M.D., 31 Washington Place.
Corresponding Secretary: O. B. Wilson, 25 Beaver street.
Recording Secretary: Theo. R. McIlwaine, 194 Broadway.
Financial Secretary: A. W. Hoffman, 102 Chambers street.
Treasurer: Charles G. Till, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel E. Caldwell, 163 Sackett street.
Treasurer: W. W. Russell.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar6-tf

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SILVERWARE WHOLESALE AND RETAIL, manufactured by WM. GALE & SON, 447 Broome street, one door west of Broadway, N. Y., who keep constantly on hand a large assortment of Silverware, all of their own manufacture.
sep16-6m

SHOW CASES.—SCHMITT & BROTHERS, **16** North William (near Chatham) street, New York, manufacturers of all kinds of Show Cases. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27-1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9-6m

JOHN W. PRIEST, M.A., ARCHITECT, No. **634** Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc28-1y 3 Cedar street.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, **19** Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our Stock of Clothing, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the Lowest Cash Prices.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5-tf

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges; together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON Agent for the RIPPOWAM COMPANY,
Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York [mar18-1y

THE NEWSBOYS.

We have not forgotten the Newsboys: nor have our readers: long as it has been since we promised further instalments of their interesting records. Their natural history and peculiarities have been seized upon as a theme for the popular novelist, and are vividly represented in a tale issued by J. C. Derby. Save the extravagant colouring of the model characters of the story, the fidelity of the general likeness is undeniably striking.

They are thus emerging into public notice in a new capacity. More than this, the Rev. Mr. Van Meter, their instructor in music, at the Lodging house of the Children's Aid Society, now proposes to bring them out in a Concert, which will take place at the Broadway Tabernacle, on the twenty-third of the present month. A Newsboys' Concert is a novelty too remarkable and significant to pass without observation, as a trophy of one of the strangest triumphs of benevolence to which the outcast barbarism of New York has yet submitted. Of all classes, this would have been pronounced the most untameable, in its wild and bold independence. To see twenty-five or thirty of these defiant young scoffers, stubborn aliens of late, to home, school, church, and civilization itself, now self-subjected to rules of harmony, adopting the restraints of social life, and, without forsaking their caste, their calling, their local habitation, or their name, gradually rising both in the visible and the moral scale, into a new and advanced species of the genus Newsboy,—such a spectacle, brought literally into view by the appearance of the neophytes in a concert of religious and moral song, will certainly be a demonstration, not less important to philanthropy and practical Christianity, than exciting to curiosity.

Viewed thus as means to a public end of importance, we have no hesitation in approving of such a demonstration. The public needs to know what should be done, by witnessing what can be and has been done. And, although the Newsboys are a small class compared with many others, while by their thriving trade they are generally kept above the condition of abject and desperate vice into which thousands of city children sink;—yet we regard this Christian lodging-house movement, local and limited as it is at present, as one of the deepest interest, for the sake of the great masses to whom it will be applied when success has fully crowned the present experiment. The six-penny lodging house, we cannot doubt, must eventually hold a prominent place in the great system of Economy and Protection for the congregated poor of cities, which is now faintly traceable in the germs of methodical benevolence around us. For the present stage of its progress, *vide* the Newsboys' Concert.

About the first of their singing transpired one evening when time, for want of occupation, began to drag heavily, and the superintendent suggested that they should have a song together. "Well, what shall we sing?" was then the question. Some one proposed "*Wait for the Waggin.*" "Oh," said Mr. Tracy, "who wants to hear '*Wait for the Waggin*'?—can't you sing something better than that?" Finally, one of the boys said, "Let's sing '*Happy Land.*'" This was seconded, and "*Happy Land*" was sung with great relish and tolerable propriety. After it was finished, one of the company interrogated the boy who had proposed it (in the indescribable dogged growl, or compound of the bellow and grunt which distinguishes the indigenous "b'hoy") with "Where did *you* learn '*Happy Land*'?" "Augh!" growled the first boy in reply, "didn't I learn it to Father Pease's!" "Augh!" growled back the other, "who cares for Father Pease!" "You dry up!" retorted the first, "Father Pease is a good man, anyhow!" Some thought one way, and some another, on this new topic, and an Irish little fellow stoutly denounced him for a Protestant and a heretic, who would go to hell. And in this discussion, rough but amicable—for these boys never come to blows about mere matters of opinion—the singing ended for the time.

The Newsboys of the Lodging-house received a general invitation to the very pleasing concert given under the direction of Mr. George Andrews, on the tenth of January, for the benefit of the Five Points House of Industry. Mr. Tracy says they formed at the Lodging-house, two abreast, a short time before the hour of performance, and marched up Broadway in quiet order. The only peculiarity in their proceedings, was exhibited when passing the Broadway Theatre, where all raised their caps, whether as a tribute of real or mock respect to a place of entertainment the antipodes of the one they were now visiting, could not certainly be discerned. Probably their meaning, like their manner, was seriocomic—a mixture of fun and homage.

Their conduct in the concert-room was exemplary. They felt it: and on returning, compared themselves complacently with some of the better-dressed. Said one, "Mr. Tracy, they looked up in the gallery at the Newsboys, as if they expected we were going to make all the disturbance." "Sold some, wasn't they, though!" chimed in another. "Yes," added a third, "Newsboys knows how to behave 'emselves as well as anybody, I guess, when they's a mind to."

We left the Newsboys with their "Bank" closed to the first of November. On the opening, some of them found that they had accumulated handsome sums, one boy having nearly twelve dollars, beside which he received an overcoat worth ten dollars, which had been offered as a prize for the highest deposit. Most of the balances were immediately invested in warm woollen garments. The total amount was $79 11. As soon as the excitement of the occasion had time to subside, the Bank question came up afresh, and gave rise to a warm debate. The improvident portion wished the Bank kept open: but those whose previous savings had told best for their frugality and industry, were most earnest in support of the motion to close. Parties were closely balanced, however, and after many efforts and expedients, the question could be decided only by adopting the motion of one of the boys, to rule out those who never had any money in the Bank, and, as he justly argued, were therefore not stockholders, and had no right to vote. The resolution to close till December then prevailed. From that time the Bank has been opened only on the first of each month: the same boy who had twelve dollars at first, keeping up his capital as high as $13 or thereabouts, at each opening, in spite of the demands of the cold season. The aggregate deposits for four months, have been about $236, from an average of twenty-one depositors; giving an average of $11 to each boy. It was an astonishing discovery to the Newsboys, to find that they could actually save money. It was no less incredible to some others, as the boys found when they went into Chatham street to replenish their wardrobes after drawing their "dividends." They had no little merriment in the lodging-house for some time, about the way in which the Israelites "cleared 'em out," as they expressed it, when they first began to make proposals for the overcoats and woollen shirts in their shops. For the present we now beg to refer the unsatisfied curiosity of our readers to the Concert, which we hope all will attend.—*New Charitable Monthly.*

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HOSPITAL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA.—We perceive by the Report of this admirable institution, recently issued, that it is making sure progress; and it is especially satisfactory to observe the care and attention that is being paid to preserve its Church character. "In pursuance of the authority vested in him," we find, "the Rt. Rev. Bishop of the Diocese has made the necessary provision for the proper performance of those religious services, which constitute no unimportant feature in the character of this Hospital; and while the funds at our disposal have not been sufficient to justify the appointment of a Chaplain who shall devote his entire time and powers to the service of the sick and convalescent in the house, and the population of the neighbourhood, the best arrangement circumstances would permit has been made, Divine service has been performed on nearly every Lord's day in the Hall, and the clerical members of the Board have availed themselves of the opportunity afforded by their visits to the house, to collect the inmates for worship and instruction. Lay assistance has also been sanctioned by the Bishop, and several gentlemen of high ability and admirable qualification for the work, are with his sanction engaged every Lord's day in giving important instruction in Divine truth. The steward conducts daily worship in the Hall with these patients and other members of the household who are able to attend there; and it is most gratifying to be able to record the very interesting fact, that prayers are offered daily in the wards with those who are too ill to leave their beds, by our very valuable Resident Physicians. It will thus be seen that the religious element in this effort is brought into active operation, and the result has been such as to gratify the feelings of those who have contributed to this attempt to place Christian Faith and Charity in their proper relation to each other. The moral tone of the institution is decidedly good. The Word of God is diligently read by those patients who are able to do so, and thus while they are receiving relief from their bodily sickness or infirmity, they are also imbibing influences as much more important as are the interests of the undying soul greater than those of the body which must perish sooner or later." This is indeed a most interesting and important feature in such an institution, and one that should recommend it to the liberal support of the churchmen of the district.

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THE CONDITION OF THE POOR.—The current Monthly Report of the Association for Improving the Condition of the Poor, contains details of that condition, in this season of distress, which have a peculiar and painful interest. There are 361 sections embraced by the returns, which are minute and comprehensive, detailing the case of every family assisted, with the aggregate results. The following abstract discloses facts which deserve attention:—

> The most obvious fact in the returns, is the sudden increase of the dependent list. In January nearly *three times* as many persons were aided as in the corresponding month of any preceding year. This result, obtained through the rigid discriminations and exact returns of this system, affords no unfair indication of the rateable increase of destitution by the revulsions of the times.
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> The next striking development is in the classes of persons relieved. Most of the needy usually consist of unskilled male and female labourers, chiefly of foreign birth. The commercial depression and decrease of employment among mechanical and manufacturing branches of industry, have conspired to produce—not a new class of the indigent—for our records always show such—but to augment their number greatly beyond the aggregate of former years. Hence, 1,986 mechanic families, &c., numbering 8,937 persons; 782 sewing women, mostly with families; and about 900 families of humbler occupation, but of sober, moral, and in some instances of religious character—in all more than 3,600 families of these interesting classes, who had been overtaken by poverty, were aided during the month, with all the secresy and delicacy which sympathy for misfortune inspires. Such facts afford another practical refutation of the fallacy, that this charity did not and could not reach the respectable classes of the poor.
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> Another, and not less interesting feature of the operations, consists in the efforts of the visitors, for the social and moral improvement of the relieved. In no previous Winter has there been greater success in this direction. Adversity, the only school in which some will learn wisdom, is now giving point and force to many salutary lessons, not only of social thrift, but of higher import, which there is reason to believe, will not soon be forgotten.
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> The visitors uniformly attest that this long-tried and well-adjusted system of relief is adequate to any emergency likely to arise, if supported and allowed unmolestedly to maintain an unswerving adherence to its own principles. Their chief embarrassments and difficulties, they say, have been occasioned by the outside Relief Committee. These movements, by stirring up the pauperism of the city from its foundations, and exciting expectations of relief, which could not in the nature of things, and should not in the majority of cases be realized, have directly tended to defeat all judicious charity. Thousands of persons have thus been thrown upon this Association, and on the community, irrespective of their deserts or actual need. The visitors, in numerous sections, have consequently been overwhelmed with unappeasable applicants—many of whom did not know until told that they were poor enough to need aid, and probably would not have sought it unless stimulated to do so—while others who were able to struggle on without assistance relaxed their exertions for self-support, and threw themselves on gratuitous relief. Nothing, certainly, was farther from the design or anticipation of the excellent persons engaged in these movements than such results; and they are kindly referred to, not for criticism, but to guard against a recurrence of measures which all experience shows will be productive of greater evil than good. The charity of a great city cannot be safely trusted to efforts born of excitement, and managed by impulse. The fear is, that the seeds of pauperism will thus be sown broadcast; and finding all that is congenial to their growth among the foreign poor which here abound, incorrigible mendicity—such as is the curse of European cities—will take too deep root for after years to eradicate.
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> The following is a summary of the labours of the past month:

Number of families relieved	11,108
Number of persons relieved	49,986
Number of visits	16,771
Expended and appropriated since Jan. 1	$39,589 17

> With due allowance for exaggerated statements of poverty which may have appeared, it is still a painful fact that the destitution among us is beyond precedent, and probably without a parallel in the country. Its increase is indicated by the following figures. In November this Association relieved 903 families; in December, 4,170; in January, 11,108, against 4,406 in January, 1854. The number of the dependent now, without repetition, on the books of the Association, is nearly *four times greater* than in all the charitable and criminal institutions in charge of the Ten Governors, and in those of the Emigrant Department, combined.

It is thus but too evident, that although the Winter may be considered far spent, there is yet much to do among the poor in our midst.

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GENERAL ASPECT OF THE JEWS IN PALESTINE.—We remarked, as other travellers have done, the almost total absence in Palestine of any manifestations of that love of music, and of that mirthfulness and joy, for which the Israelites in ancient times were particularly distinguished; for Judea was truly the land of song; its sacred melodies must ever stand unrivalled, and the music of the Temple was more glorious, elaborate, and costly, than was ever provided by any heathen forms of worship. But the harp, the tabret, the loud trumpet, and cymbal, have disappeared from the land; the only sound of music occasionally heard being that of an Arab shepherd playing on a pipe of reeds. The prophecies have been fulfilled which declared, "I will cause to cease the voice of mirth from Judah and Jerusalem." "All joy is darkened, the mirth of the land is gone, and all the merry-hearted do sigh, the mirth of tabrets ceaseth, the mirth of those that rejoice endeth, the joy of the harp ceaseth" (Isaiah xxiv, 7, 8, 11).—The general aspect of the unhappy Jew is that of a settled, habitual, and intense sorrow. "They eat their bread with carefulness, and drink their water with astonishment" (Ezekiel xii, 19); and, though the soil be most favourable to the growth of the vine, they scarcely ever indulge in the use of wine, verifying thus the prophecy, "They shall not drink wine with a song" (Isaiah xxiv, 9). It was predicted by Moses, that, in consequence of their disobedience, they should live as slaves, wherever they were scattered: "The Lord shall give them a trembling heart, and failing of eyes, and sorrow of mind" (Deuteronomy xxviii, 65). They may truly be said to have drunk "the cup of the wine of the fierceness of His wrath" to the very dregs; for they have always been objects of deep hatred and contempt to their Moslem rulers, who have often cruelly oppressed them, and they have found in the native Christians still more bitter enemies than the Turks.—*London Jewish Intelligencer.*

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THE TEACHER'S DUTY WITH REGARD TO THE WAR.—I gather from history that there has been general, I may say universal, popular ignorance, with regard to the wars in which the nation has been engaged; as to the habits of the enemy, the nature of war, its rights and wrongs, both in general and the individual case, great ignoring of the fact that our enemies are our brethren, and that, however wrong they may be, there is sure not to be unalloyed right on our side. A lesson on the habits of the enemy would, perhaps, be more appropriate to the week-day school, but in any case by no means to be neglected or overlooked. I believe ignorance as to those habits to be one of the chief causes of the bloodliness and bitterness of war; that the English idea that the French were all monseers, and eat frogs, was at the bottom of our great international hatred, which we hope is now consigned to the same oblivion as the ignorance. But at any rate it cannot but be appropriate to the Sunday School Teacher's office to describe the nature of this so vast and portentous a war, the uncertainty of its result and duration, the forces of our enemy and ourselves. When we remember how long the war may last, it can not be unnecessary to form the opinions on it of boys, who, in ten or fifteen years, may be serving as soldiers in it. They will be quite certain to hear about it, talk about it, form their own opinions of it, whether they get correct information about it or not; and I am sure that they will not get correct information about it. By the common people very little is known on the subject: they gather from their newspapers exaggerated accounts of battles, but very little else; and nothing of useful information as to the country, the climate, the manners, &c., of the two nations; whose quarrel has involved Europe in this fearful conflict. As an instance, I will give a conversation I had with a carpenter, whom I met in the streets. After asking him a question or two, he asked, "Any news from Roosha today, sir?" "Very little, and that not to be depended on; matters go on but slowly." "Well, but the war can't last much longer." "No one can say; it might last twenty years. Why do you think it won't?" "Because we shall kill them all out before long." "Why, how many do you think we have killed?" "About 100,000." "Perhaps 60,000 have died of disease, and in battle, but what is that to a hundred millions or more of Russians?" So the poor man, who had no conception of such a number, went away a sadder and a wiser man for this piece of news. If then this be, as I believe it is, a fair sample of the ignorance of the working men, what must it be among the boys? Certainly, more profound and more ludicrous. I would, therefore, seriously advise all Sunday School teachers, especially in boys' schools, to inquire into the knowledge of their class on this subject; and if they find them, as I believe they will, totally ignorant, to inform them sufficiently on it, and thus prepare them for what may be their future position, whether as citizens or soldiers, as Christians engaged in war with their fellow-men, and as men standing, perchance, on the verge of time and temporal things.—*Church of England Sunday School Magazine.*

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LORD LYNDHURST AN AMERICAN.—The Boston *Transcript* reminds its readers that this distinguished member of the British Peerage is a native of America. John Singleton Copley, father of Lord Lyndhurst, was an eminent painter. He was born in Boston, in 1738. He had a natural talent for painting, and was pupil and successor of Smibert. Many full-length portraits, painted by him, remain in Massachusetts. He went to England before the Revolutionary War. In 1770, he was admitted a member of the Royal Academy of Painters, and was patronized by Mr. West. In 1774, he went to Italy. In 1776, he returned to England, where he met his wife and children, whom he had left in Boston. His wife was the daughter of Richard Clark, a merchant in Boston, and one of the consignees of the India Company's tea, which may account for his attachment to the Royal interests. His daughter married Gardner Greene, Esq., an opulent merchant in Boston. The senior Copley died in London, September 25, 1815.

CLERICAL CHANGES.

The Rev. Richard Hines requests that his letters and papers be directed to Williamsboro', Granville county, North Carolina.

DIED.

In Stratford, Conn., on Tuesday, Feb. 6, EMMA H., youngest daughter of A. K. and Anna M. Hughes, aged 1 year 4 months and 15 days.

NOTICES.

Rev. Joseph P. Thompson will deliver, on Friday evening, at 8 o'clock, a lecture before the American Geographical and Statistical Society, at the New York University, on the DEAD SEA and the recent discoveries in that region. As the highly interesting subject and the efficiency of the lecturer lead us to expect a very interesting and instructive lecture, our readers should not fail to attend the meeting of said society. Admission free.

St. Ann's Church for Deaf Mutes, in the New York University. On Sunday next, the 25th inst., the Rev. Dr. CRUSE will conduct the morning service (with the voice). The service for deafmutes will be at 7¼ P.M., when the Rev. H. DANA WARD will deliver a discourse to be translated by signs. All persons interested in the success of this undertaking are invited to attend.

Sermon to the Young.—The Rev. E. H. CANFIELD, Rector of Christ Church, Brooklyn, will preach TO THE YOUNG, in the Church of the Epiphany, 130 Stanton st., between Essex and Norfolk streets, on Sunday evening, February 25. Service to commence at 7¼ o'clock.

Second Series of Sermons.—The fourth sermon will be preached on Sunday evening (February 25), in St. Stephen's Church, by the Rev. WM. H. MOORE, Rector of St. George's Church, Hempstead. Subject—The Names Written in Heaven. Service at 7¼ o'clock.

ACKNOWLEDGMENTS.

Help the Poor.

In acknowledging G. E. O's. gift through Messrs. Stanford & Swords, the Rector of the Church of the Holy Innocents would again call the attention of the charitable to the Northwestern section of the city, containing a ward which, according to the reports of Charitable Associations, even rivals the Five Points in its destitution. And to those who prefer the Church as a medium of their charities (to other Benevolent Societies), he would state that not only will every application for aid receive personal inquiry, but efficient visitors will seek out the poor by going from house to house, under his directions. Any contributions of food or money will be gratefully received at 101 West Thirty-sixth street.

February 19, 1855.

New York Bible and Common Prayer-Book Society.

St. Polycarp's Church, [illegible], Rev. J. W. McIlwaine, $1; James Watts DePeyster, $5; F. S. Winston, $2; Moses Wanzo, $2; Miss Isabel Jacot, $2; Richard Sands Tucker, $2; Stephen C. Williams, $2; James F. DePeyster, $2; Wm. M. Benjamin, $2; William Betts, $2; Peter D. Collins, $2—subscribers.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

George Butler, Galveston, donation, $1; St. Philip's Church, in the Highlands, Rev. E. M. Pecke $4; J. Watts DePeyster, $2; Thomas L. Wells, $1; Richard Sands Tucker, $1; William Betts, $1—subscribers.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

The undersigned in behalf of Nashotah Mission gratefully acknowledges the receipt by the hands of T. N. Stanford, Esq., of $5 from Trinity Church, Portsmouth Va.; $5, St. John's, Huntington, Baltimore county, Md.; $15, Christ Church, Elizabeth City, N. C., $5, Thankoffering (one-half) of a little girl of the same parish; $4, Sunday School of St. Michael's Church, Manchester, N. H.; $5, St. Michael's Church, Bristol, R. I.; $5, Chester Parish, Md. (one-half); $10, Mrs. Elizabeth Sprague, Claremont, N. H.; a valuable box of clothing from the ladies of Grace Church, Brooklyn Heights.

AZEL D. COLE, President of Nashotah Mission.

Delafield, Wisconsin, Feb. 13, 1855.

The Sailors Mission.

The Missionary of the Floating Church of the Holy Comforter, gratefully acknowledges the receipt of the following gifts by Messrs. Stanford & Swords for the Home and the poor:

Miss E. McLeod, $10; Miss Helen McLeod, $5; a lady of St. John's Chapel, $11; and $4 from ——.

I am still in want of about one hundred and sixty dollars to pay the rent of the Mariner's Home, and thus spare me the necessity of begging any more for this object, and I hope any other. If I could, in justice to my family, spare this amount from my living, I would rather pay the debt myself, than to renew this appeal. But I cannot do this. Will not those who can help, address

D. V. M. JOHNSON, care of Messrs. Stanford & Swords.

February 17, 1855.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donations for the poor, some of which were specially designated for a case of great suffering and destitution.

"A communicant of the Church (post marked Oxford, N. C.,), $5; H. C., $3; V., $1; by Messrs. Stanford & Swords, from M. G., $1; F., $10; A. C. C., $5; A Friend, $5; Mrs. R. E. L., $20; J. F. D. P., $5; S. C., $20.

Further donations may be left at Stanford & Swords, 637 Broadway, or with the subscriber LOT JONES, 77 Second Avenue.

February 19, 1855.

Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums since the 6th of January last:

Charles Vandervoort, donation, $5; John H. Earle, an. '55, $10; Mrs. Henry Laight, an. '55, $10; Mrs. Robert Carter, an. '53 and '54, $10; Epiphany Offering of the Church of the Holy Communion, $17 38; E. H., donation, $5; J. Caswell, an. '55, $10; W. A. Freeborn, an. '54, $3; Clement Guyon, an. '53 and '54, $4; C. C. Moore, an. '53 and '54, $4; Trinity Church, three months' stipend, $200.

Annual Subscriptions for 1854 at $2.—W. P. Bleecker, James Robinson, R. Emmett, Phillip Henry, and Mrs. Breese for '55—$10.

Annual Subscriptions for 1854 at $5.—Henry Anstice, B S. Thomas, Mrs. Sarah Richards, Henry B. Livingston, Thos. Messenger—$25.

Annual Subscriptions for 1855 at $5.—S. Nicholson, C. L. Perkins, Jos. Foulke, Henry Eyre, Charles Vandervoort, Mrs. De Rham, Geo. T. Strong, E. B. Sutton, Mrs. J. Rogers, Dr. Benj. Ogden, Capt. H. W. Ogden, Wm. E. Chisolm, Wm. O. Hoffman, Robt. B. Minturn, Mrs. Charles Minton, Geo. P. Rogers, John C. Stevens, John P. Hamilton, Samuel Davis, J. P. Giraud Foster, Mrs. Charles King, P. C. Van Schaick, Mrs. P. C. Van Schaick, B. B. Sherman, Henry Suydam, C. N. S. Rowland, Geo. D. Morgan, G. A. Jarvis, M. W. Hamilton, R. W. Hurlbut, Geo. C. Collins, James Warren, J. C. Warren, J. K. Warren, J. T. Irving, John Bard—$150.

February 13, 1855. EDM. DUNCAN, Treasurer, 114 Wall street.

Free Church of the Good Shepherd.

FREE MEALS FOR THE DESTITUTE.—Received from "Douglass" a barrel of beans, and a quantity of pork; "A friend to children," $5; B., $10; O., $2; M., $1; by Messrs. Stanford & Swords, from S. H. H., $2; W. M., $3; F. C., $1; Anon., 2$.

No diminution yet in the number of starving men, women, and children, that apply daily. Many instances claim more assistance than that of a meal, and the Missionary has often to expend much more than the current receipts.

R. HOYT, No. 68 East Broadway.

The Poor.

The undersigned gratefully acknowledges the receipt of the following donations for the poor

By Messrs. Stanford & Swords, from X., $20; For the poor, $20.

Further donations of either money or clothing will be thankfully received, and may be left with Messrs. Stanford & Swords, 637 Broadway, or at 276 Houston street.

THOMAS COOK, Rector of St. Simon's German Church, and Chaplain to the Emigrants at Ward's Island.

Advertisements.

AMIDON'S FALL STYLE—GENTLEMEN'S DRESS HATS.—The undersigned is now prepared to exhibit to his patrons his NEW and ELEGANT Fall Dress Hats. Also every desirable style of Felt Hats and Caps for Gents and Boys, and the *ne plus ultra* of Riding Hats for the Ladies.
F. H. AMIDON,
sep16-6m-5 649 Broadway, nearly opposite Bond-st.

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Roosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

$500 REWARD—PROCLAMATION.—MAYOR'S office, New York, Feb. 19, 1855. Whereas, John Betts, a lad aged thirteen years, was run over by a horse and sleigh in Broadway, near Seventy-first street, on Sunday, the 11th inst.; and whereas said John Betts has since died in consequence of the injuries then received; and whereas the person who drove said sleigh is unknown to the authorities, I do, by the authority vested in me, offer a reward of five hundred dollars for the apprehension and conviction of the person who committed said violence, to be paid on conviction of the offender, on the certificate of the Recorder or District Attorney that such conviction was had upon the testimony of the person or persons claiming said reward. But all claims not presented to the Mayor within twenty days after such conviction, will be disregarded. FERNANDO WOOD, Mayor.

All papers in the city of New York will please publish the above until the 1st of March next, and send their bills to the Mayor's office for payment.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
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WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises. GEO. W. WHITE.
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WANTS.

WANTED, in a private school, near Fallston, Harford county, Md., a single gentleman well qualified to teach the Latin, Greek, and French languages, Mathematics, and the different branches of English. Address the Rev. John R. Keech, as above, post paid. ja27-6t

A GOVERNESS WANTED in a private family, who is capable of giving instruction in music, on the piano, and all the usual branches of female education. Compensation, a salary of two hundred dollars, with board as one of the family in all respects. A member of the Protestant Episcopal Church would be preferred. For further particulars address Dr. W. H. BRISCOE, Leonard Town, St. Mary's county, Maryland. feb 10-4t$

WANTED, in a Church School near Baltimore, Md., a gentleman of experience in teaching, to assist in the supervision and instruction of a limited number of pupils.
It is requisite he be a communicant of the Church, and interested in the training of Christian youth.
A competent person, who would devote his time heartily to the School, would obtain a pleasant home, and receive a liberal compensation. Address, M. A., Post-office box 138, Baltimore.
jan 27-6t$

NEW YORK EMPLOYMENT OFFICE, 478 BROADWAY.—Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [a1-1y] T. P. SAUNDERS, Proprietor.

CHURCH OF ENGLAND HOME FOR FEMALE SERVANTS, Instituted March, 1849, Organized May, 1854. 149 Grand street, New York.
This Institution aims to be *practically* helpful *to Servants*, by providing for them while out of place, and at a cheap rate, a comfortable, quiet, respectable Home, &c.; where, too, they may receive, systematically, useful and much needed information and training, calculated materially to assist them in discharging, *satisfactorily*, the *duties* they undertake to perform—as also the opportunity of being placed in the best and most eligible situations.
TO EMPLOYERS:—By raising the moral standard of Domestic Servants, and thus adding to their comfort, convenience, and happiness, by giving them competent, faithful, and worthy Servants.
The Clergy, Church Families, and Employers generally, are respectfully solicited to aid and encourage this enterprise, by their patronage, co-operation, and generosity. dec9-3m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mh1-1y

WANTED, at the office, No. 13 Eighth Avenue, Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4-1y

PUBLICATIONS.

HENRY JAMES' NEW YORK.—D. APPLETON & CO., 346 and 348 Broadway, publish this day,
THE NATURE OF EVIL; Considered in a letter to the Rev. Edward Beecher, D.D., Author of "The Conflict of Ages," by Henry James. 1 vol. 12mo, 348 pages, cloth. Price, $1.
"From the very dawn of my intellectual life, I have been exercised in studious efforts after philosophic solution of the problem of human responsibility; but philosophy gave me no help. My concern was to discover how evil in the creature could consist with the Creator's perfections. Philosophy told me that evil was primarily a phenomenon of the moral life, or argued a relation of complete independence between Creator and Creature, in order to its very inception. And what is very sad, my ecclesiastical teachers were no wiser than my philosophical ones. They were both alike unable to show how this independence, which they made thus necessary to give me a capacity for sin, could come about, without at the same time legitimating every possible issue of it; that is to say, without vitiating the very responsibility it was summoned to explain.
The key of the enigma I only found in the theology of Sweedenborg. I made in the interval one or two publications, incidentally vindicating the truth so far as I apprehended it. But my apprehension was extremely partial and infirm; and I have no difficulty whatever in acknowledging these books to have been little more than a hearty outcry against established and insensate error, and a prophecy of advancing knowledge. I hope my reader will find fulfilled in this little volume all and more than all the promise his indulgent eye may have detected in the former one."—*Extract from Preface.*

READING FOR LENT.—The following List, comprising Devotional Books and appropriate Readings for the Holy Season of Lent, may be found at STANFORD & SWORDS, 637 Broadway, New York.
THE HISTORY, OBJECT AND PROPER OBSERVANCE OF THE HOLY SEASON OF LENT. By Rt. Rev. Wm. Ingraham Kip, D.D., Bishop of California.
LENT LECTURES. Preached in the Church of St. Mary, Bryanston Square. By the Rev. T. E. Dibdin, D.D., Chaplain in Ordinary to His Majesty.
THE PASCHAL OR LENT FAST, APOSTOLICAL AND PERPETUAL. By Peter Gunning. Published by His Majesty's special command.
FESTIVAL AND LENTEN LECTURES. Delivered at St. George's Chapel, Windsor, in 1848-9. By the Rev. C. J. Abraham, B.D., Fellow of the King's College, and Assistant Master of Eton.
SERMONS FOR THE CHRISTIAN YEAR. By the Rev. W. H. Lewis, D.D., Rector of the Church of the Holy Trinity, Brooklyn, New York.
THE WHOLE DUTY OF MAN. Laid down in a Plain and Familiar Way, for the use of all. With Private Devotions for Several Occasions.
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THE RULE AND EXERCISES OF HOLY LIVING. Together with Prayers containing the Whole Duty of a Christian, and the parts of Devotion fitted to all Occasions, and furnished for all Necessities. By Jeremy Taylor.
THE RULE AND EXERCISES OF HOLY DYING. Together with Prayers and Acts of Virtue, to be used by Sick and Dying Persons, or by others standing in their attendance. To which are added Rules for the Visitation of the Sick, and Offices proper for that Ministry. By Jeremy Taylor.
HYMNS FOR THE WEEK AND HYMNS FOR THE SEASONS. Translated from the Latin.
CONFESSION OF CHRIST. By Rev. W. H. Lewis Second Edition.
VERSES FOR HOLY SEASONS; OR, A CHRISTIAN YEAR FOR YOUTH. Edited by Walter Farquhar Hook.
DAILY STEPS TOWARD HEAVEN; OR, PRACTICAL THOUGHTS ON THE GOSPEL HISTORY. And especially on the Life and Teachings of our Lord Jesus Christ. For Every Day in the Year, according to the Christian Seasons. With a Harmony of the Four Gospels.
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THE GOSPEL NARRATIVE OF OUR LORD'S PASSION HARMONIZED. With Reflections by the Rev. Isaac Williams, B.D., late Fellow of Trinity College, Oxford. Also, English editions of the various works of this learned and pious author, comprising Gospel Narrative of the Nativity, Resurrection, The Holy Week Harmonized, Second Year of the Ministry, Third Year of the Ministry, Harmony of the Gospel in parallel columns. The Apocalypse, with Notes and Reflections. Sermons on the Epistles and Gospel for each Sunday in the Year, and on some of the Chief Festivals. The Cathedral. The Baptism, or Way of Eternal Life. The Christian Scholar. Seven Days, or the Old and New Creation. Thoughts in Past Years.
NICHOL'S HELP TO READING THE BIBLE. A highly important book for those who would "search the Scriptures" understandingly.
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A BOOK FOR EVERY MAN'S LIBRARY!—ACCOMPLISHED AGENTS WANTED—Ten in New York, and from one to ten in every State except Maine, for a valuable work just published, entitled a COMPREHENSIVE GEOGRAPHY AND HISTORY, ANCIENT AND MODERN, OF THE WHOLE WORLD! By S. G. GOODRICH, late American Consul at Paris (very extensively and favourably known as "Peter Parley"), elegantly bound and beautifully illustrated with maps and engravings. Sold only by agents. Price $3. Each agent will have a certain section. Applicants should specify what portion of a State they would like. For full particulars, please address, without delay,
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BRITISH PERIODICALS.—Early Copies Secured. LEONARD SCOTT & CO., New York, continue to re-publish the following British Periodicals, viz.:
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The present critical state of European affairs will render these publications unusually interesting during the forthcoming year. They will occupy a middle ground between the hastily written news-items, crude speculations and flying rumours of the daily Journal, and the ponderous Tome of the future historian, written after the living interest and excitement of the great political events of the time shall have passed away. It is to these Periodicals that readers must look for the only really intelligible and reliable history of current events, and as such, in addition to their well-established literary, scientific, and theological character, we urge them upon the consideration of the reading public.
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LEONARD SCOTT & CO., 54 Gold street, New York.
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